

astrology
considerations



Volume XVIII, No. 2

CONSIDERATIONS

Volume XVIII Number 2

May–July 2003

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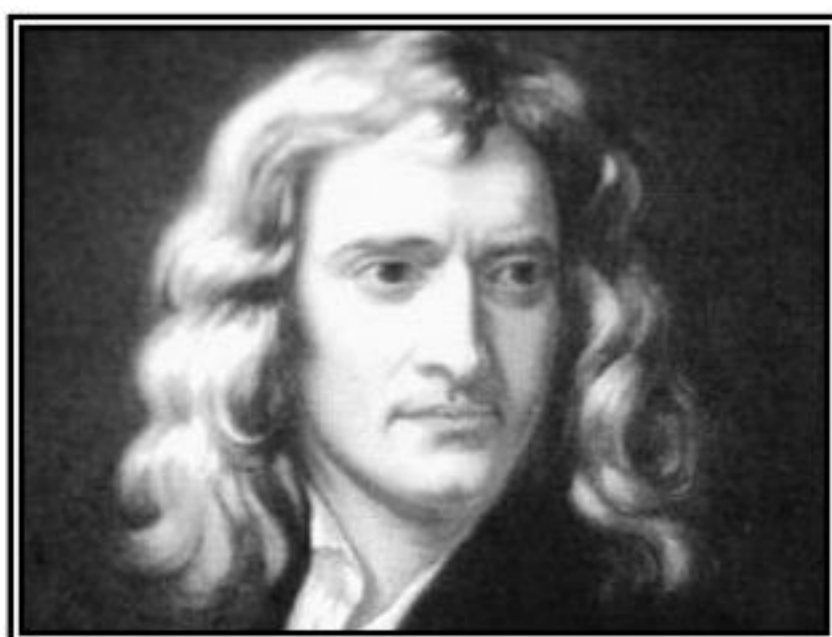
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These Considerations

PROBLEMS ever create opportunities. A computer problem that took a full ten days to resolve and some needed recuperation following minor surgery delayed publication of this issue of *Considerations*. Without this pause, however, we could not have included the three analyses of the Iraq invasion that head our contents page. Three approaches to the same mundane event, each utterly different one from the other. The proverbial cat, even the one immortalized by Schrödinger, can be skinned in several different ways.

As we try to provide in each issue, there is a varied menu that should satisfy all tastes. Doug Smith continues his tale of the movement of communism into the Far East, turning now from China to Indonesia, and identifying the astrological correlates. Bob Makransky provides a summary of Marc Edmund Jones' extensive contribution to late 20th century astrology; Ed Dearborn distinguishes between when a 150° elongation is an inconjunct and when it is not; and Patrice Guinard is back, providing more deep thoughts on some of our philosophical problems.

Don Borkowsky analyses the nativity of an unfortunate who has surmounted immense physical difficulties to achieve success in his chosen field, while Nancy Holtz discusses the charts of three people who had tragic ends, and we continue to be fortunate to include another Horary example deftly interpreted from Ruth Baker.

Your editor has two contributions: an analysis of the 762 foundation chart of Baghdad and its relationship to recent events in Iraq, and a lengthy piece in which events in the life of the English scientist, Sir Isaac Newton, are related to the directed movement of the planets around the horoscope in accordance with the rules of the Septenary. *Considerations* has previously published explanations of this very effective system, using events in the lives of the Mahatma Gandhi and Laurence Olivier, but it is many years since these appeared. Readers new to this magazine in recent years should find this approach useful. Those longer term subscribers, each of whom we acknowledge with continuing gratitude, will be intrigued to learn that it was recently discovered that there are some individuals who follow a very different planetary sequence from the sequence explained for Gandhi and Olivier after age 51. Although these oddballs appear to be a small minority, an important example is Isaac Newton and events in his life make fascinating reading.

Enjoy!

The Iraq War & the August 1999 Eclipse

NICOLE GIRARD

LIKE AFGHANISTAN, Iraq was a country under the path of the umbra of the August 1999 solar eclipse which obscured the earth from the western Atlantic to the Gulf of Bengal. Northern Iraq (Kurdistan) was in the total obscuration zone and at Baghdad the ☉ was 94% hidden.

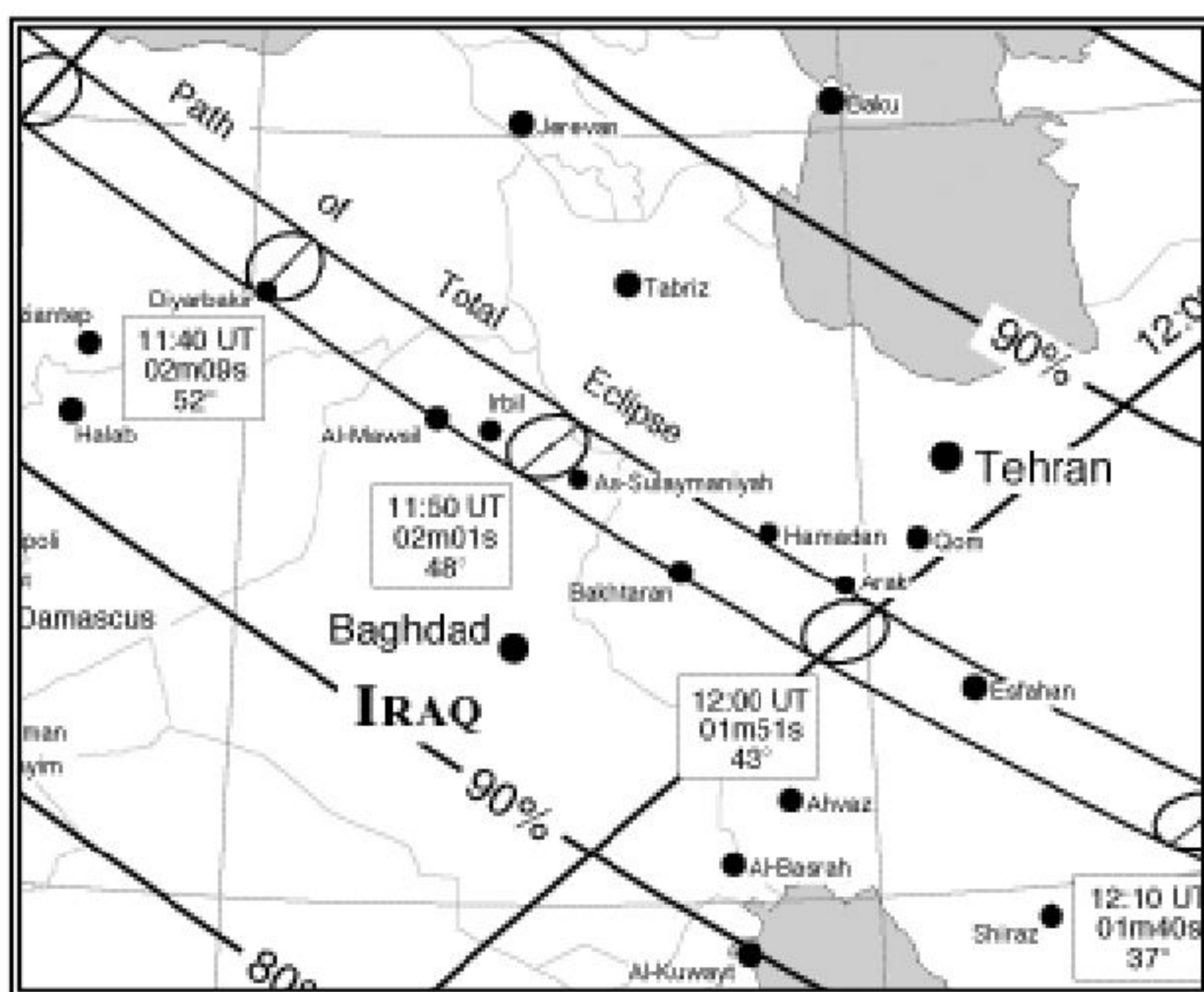


Figure 1: August 1999 Eclipse Path through Iraq & Iran

Figure 2 is the chart for this eclipse, set for Baghdad. $7^{\circ} \nearrow$ rises, with both the mean ♀ and ♀ in the very same degree. ☿, exactly on the 3rd cusp (Placidus), opposes the joined ☉ and ☿ in the 9th house.

Among other things, ♀ symbolizes destruction, reconstruction and dictatorship. The Baath Party dictated life in Iraq and appropriately the meaning of the word Baath is resurrection. While ruling the country, they built many monuments and palaces, expanding the city. Now many

of these new buildings have been destroyed and much of Baghdad will have to be reconstructed.

These so appropriate significations of ♀, its placement exactly on the Baghdad Ascendant at the moment of the solar eclipse of 11th August 1999, and the fact that eclipse path passed so very close to Baghdad, point to this eclipse having a major affect on Iraq.

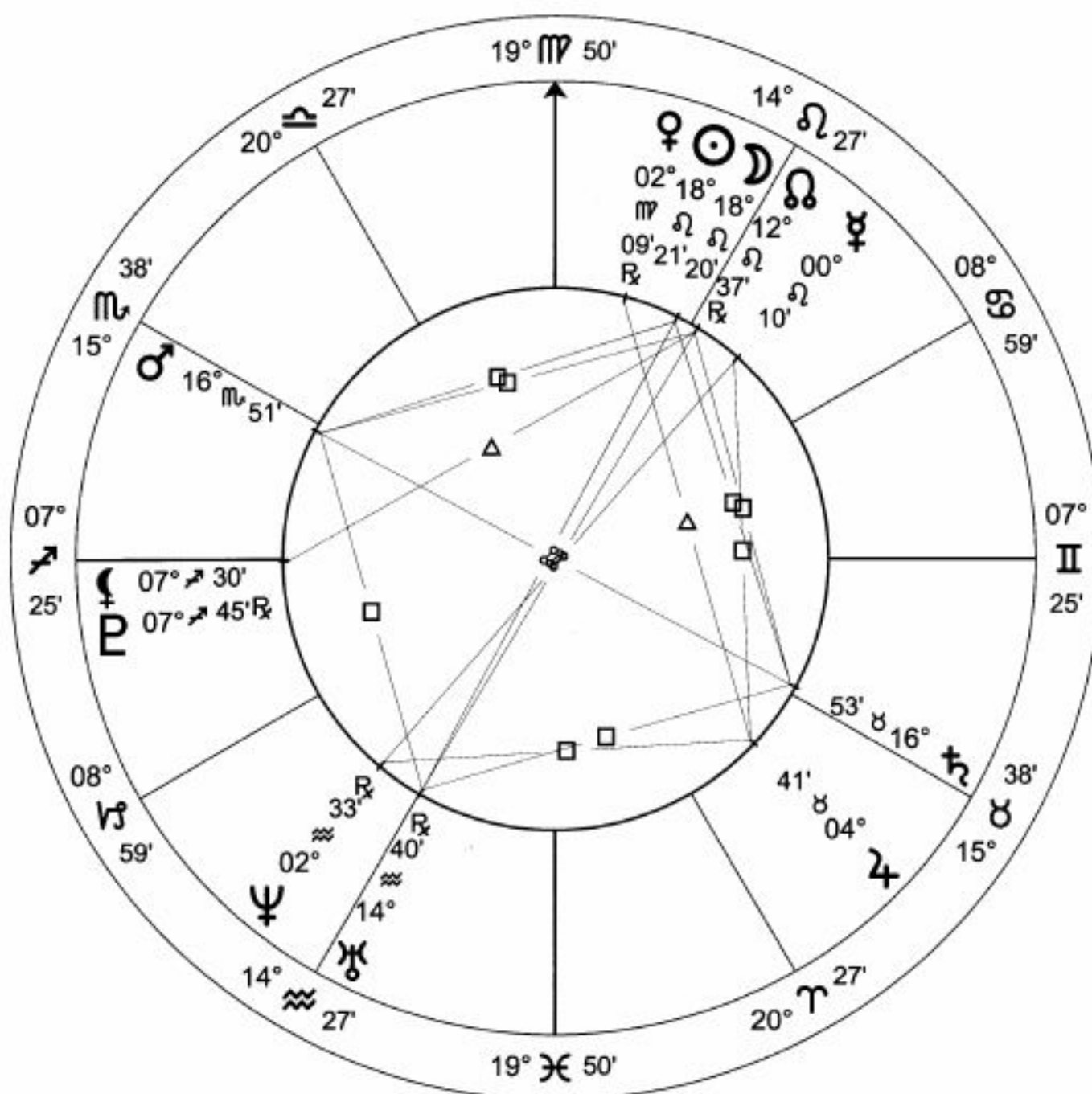


Figure 2:

Solar Eclipse
11:08 AM UT, 11th August 1999
Baghdad, Iraq: 33N20, 44E26

On 20th March 2003, ♀ had arrived in the 20th degree of ♏ (19° 56') and was squaring the eclipse MC. On 13th April, as the war ended, PL had arrived at 19° 50' ♏, exactly square the eclipse MC. At the same time, ♀ had transited to the degree occupied by the eclipse ☾; ♀ had moved to exactly be 150° from the eclipse ☾; the mean ♀ had moved from its position on the eclipse Ascendant to 4° ♏, the place of the eclipse ♏; and the eclipse's ♏ ♀ had become ♏ ♀.

The symbols provided by La Volasfera¹ for key degrees in this eclipse chart appear to be very meaningful.

Ascendant, ♀ and the mean ♀ in 8th degree of ♏: *Two men playing*

¹ Translated by Sepharial in *Degrees of the Zodiac Symbolized*, originally published in Alan Leo's *Astrological Manual No. VIII*, Republished by Aries Press, Chicago, 1943. *Les 360° de zodiaque de Janduz* is a French translation from the same original source.

cards together. Could these two men be Saddam Hussein and George W. Bush? Bush's ♀ is at 6° ♄. Saddam Hussein's ♀ is at 5° ♄. The two men must be playing cards with Death as the stake for ♀ and the karmic ♀ are joined in this degree, right at the Ascendant.

Immediately before the war began, President Bush is quoted as saying "The game is over."

At the war's end a pack of cards was produced, each card showing the picture of a different wanted leader of the Baath party (Saddam Hussein was the Ace of Spades), and given as identification aids to U.S. soldiers.

This all sounds too much like a Greek Tragedy, with gods using men as puppets. The planetary gods involved are ♄, ♃ and ♀. How else could the idea of a game have come to George Bush? And that pack of cards!

The eclipse MC in the 20th degree of ♎ is on the USA's mean ♀ and England's ♀ (1066 chart). This ♀ ♂ ♀ between the USA and England symbolizes the USA's cutting itself free from mother England (lunary rapport) in 1776.

The La Volasfera symbol for the 20th degree of ♎ is *Two men fighting with swords. A man in black stands aside watching them.* This degree is under the fixed star Denebola. An individual or country with this degree prominent *will be fortunate for a short time but later will experience disaster and ruin.* Denebola pushes one to be busy in the business of others; it makes the person successful in the law, but only really concerned about himself, for ♎ is a selfish sign; the individual is tempted to move to a foreign country but doing so will be unfortunate; there is a need to be careful in military matters; and great ingenuity to reform oneself. As the most elevated planet in the chart, ♀ is most important and very powerful in this chart. It is in the 3rd degree of ♎, a degree associated with scientific research. La Volasfera says: *A man in a skullcap, busy at work with some scientific instruments.* This degree can be associated with chemistry, the man being described as an alchemist, and as such shows the cause of the war, the supposed chemical weapons of mass destruction, none of which have yet been found. As ♀ is in its Fall in ♎, we can interpret ♀ in this degree as a phony pretext, the supposed scientist no longer existing.

♂ rules ♎ and is thus the dispositor of ♀, from the 1st degree of ♀. La Volasfera: *There stands a lion upon an elevation looking towards a rising sun.* He goes on to say that ... *unless the heart be kind, the native will be a mere pompous tyrant.* The latter quote could refer to Saddam Hussein; the former to Bush, who sent his military to the east, towards the rising sun.

♀ is closely ♂ ♀ in the 3rd degree of ♎. This is a degree of affliction and shows one result of this war. La Volasfera: *A man walking with bended head, leaning upon a staff. This symbol is related to one whose life is liable to many and severe shocks of misfortune, the severing of ties*

and the disappointment of hopes. Nevertheless, he will show a spirit of steadfast resignation to the will of Heaven and therein find consolation for his griefs and sorrows. As ♀ rules the 4th house of the end of the matter and the country, its presence in this degree and its aspect to ♀ speaks of ruins and defeat. The word Islam, the name of the religion of Iraq, means Submission, exactly as this symbol specifies: *resignation to the will of Heaven*, to the will of Allah. ♀ here means dissolution—but where are the leaders?

These descriptions of these degree symbols appear to be telling us the complete story, not only of Bush's invasion of Iraq but also of his devastation of Afghanistan and why he went there.

OBVIOUSLY, the chart of the 11th August 1999 eclipse continues to operate, and transits to it point out major events. There is however a problem with the duration of the eclipse.

Between the initial darkening of the sky over Baghdad at 10:30:42 and the shadow finally clearing at 13:07:39, there was a lapse of time of 2:36:57. The standard timing of an eclipse requires we take each hour it lasts at a specific location to represent a year, then 5 minutes represents 1 month, 1 minute equals 6 days, 10 seconds equals 1 day, and so on. The period of 2 hours 36 minutes 57 seconds is thus associated with 2 years 7 months 10 days, after which interval has elapsed, tradition says, the effect of the eclipse at that specific location is complete.

Adding 2 years 7 months 10 days to 11th August 1999 brings us to 21st March 2002. The current Iraqi War began on 21st March, but in the years 2003 not in 2002. The traditional timing gives the correct day and month but it is a year off in forecasting the year.

Let's try an adjusted calculation: the difference in time between the eclipse maximum at Baghdad and the final loss of contact, 11:53:51 to 13:07:39 = 1: 13: 48, with which we associate 1 year 2 months 22 days, and which takes us from 11th August 1999 to 2nd November 2000.

The same calculation for the eclipse at Mosul gives a duration of 1 year 2 months 28 days, taking us to 8th November 2000.

What happened in the beginning of November 2000?

The eclipse was in the 9th house at Baghdad and Mosul, indicating foreign countries.

7th November 2000 was Election Day in the United States, the day on which George W. Bush first came to the international political scene.

Figure 3:

**Election
diurnal for
George W. Bush**
11:26 AM UT,
7th November 2000
New Haven,
Connecticut:
41N19, 72W55

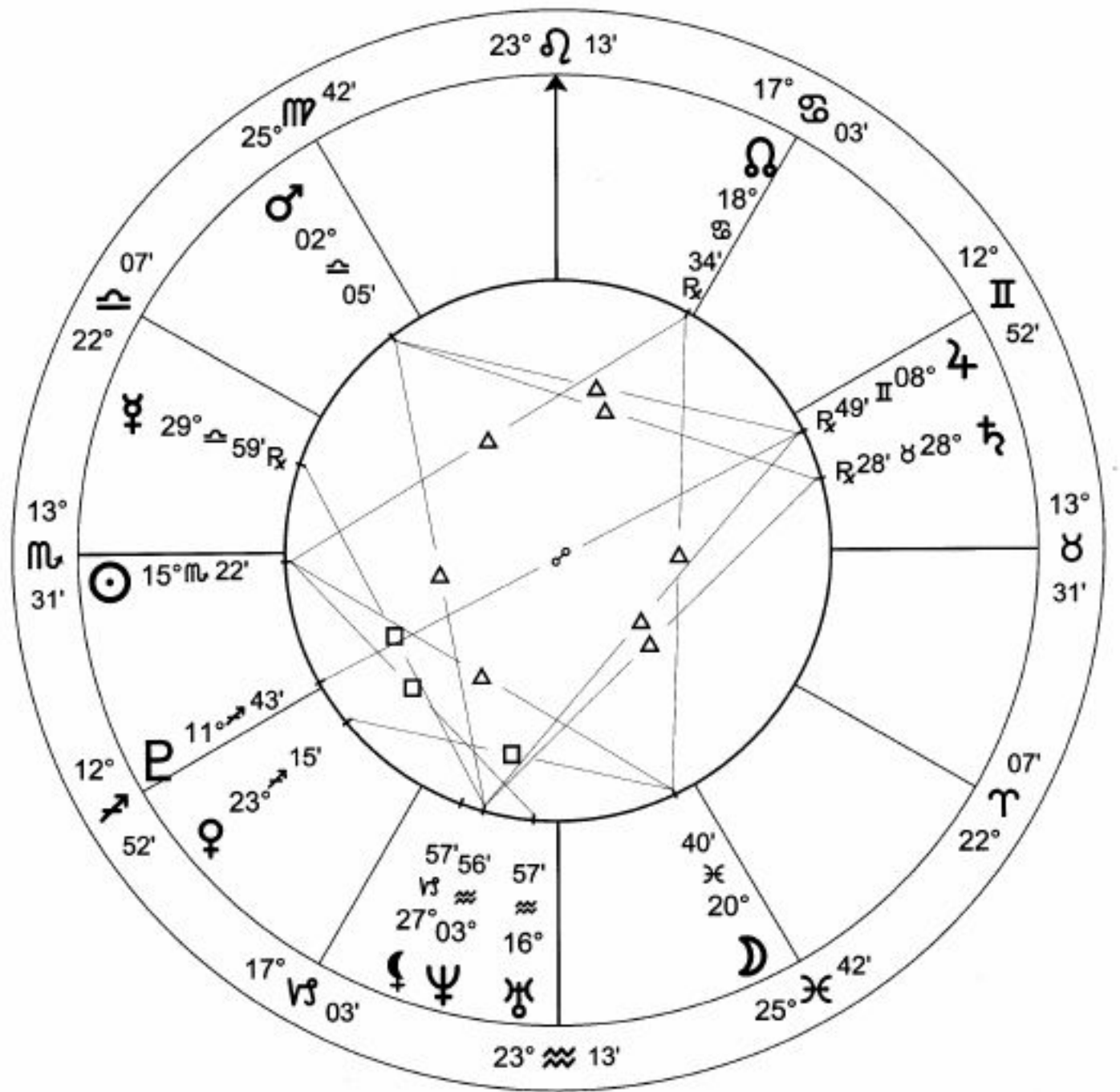
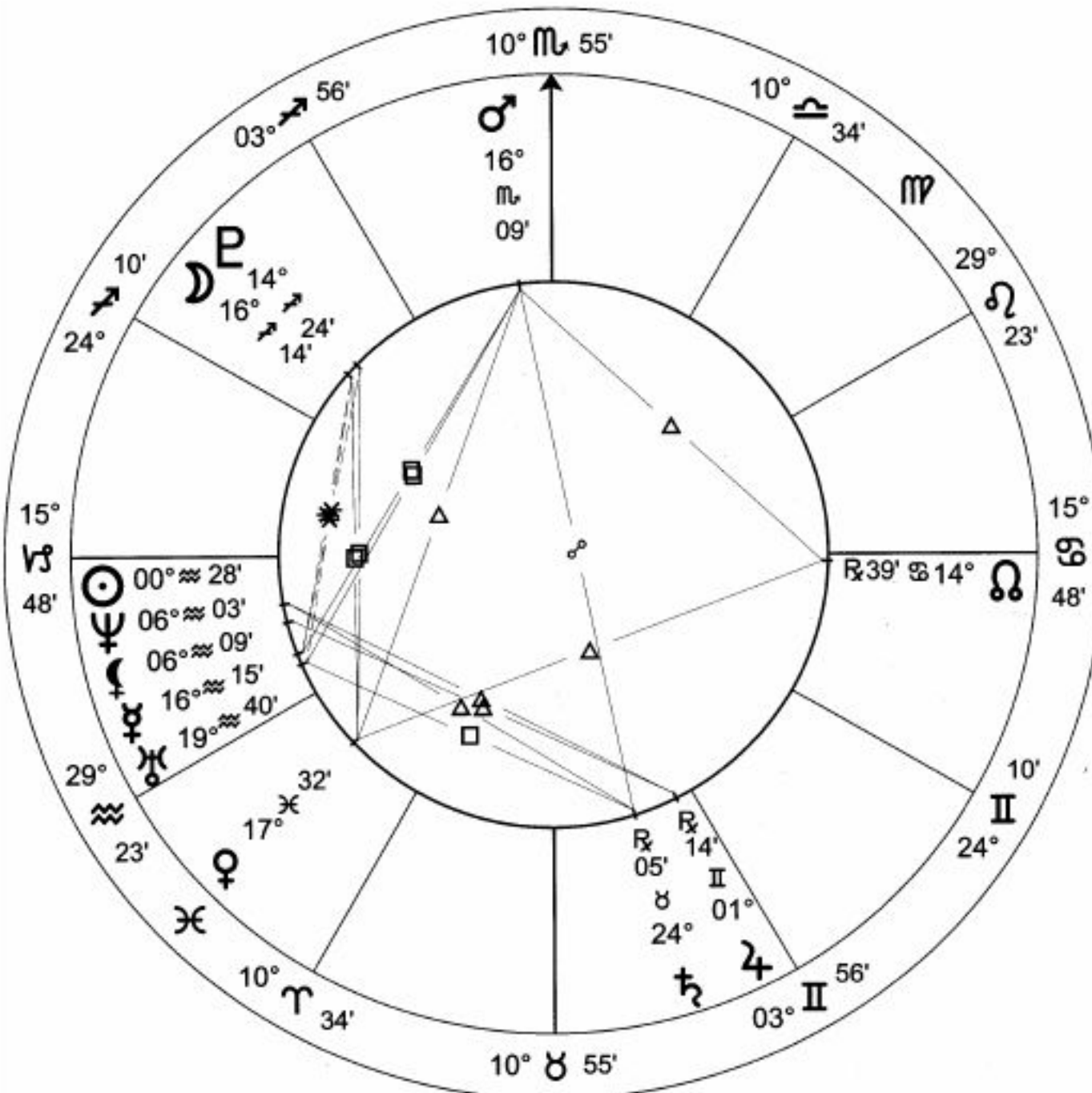


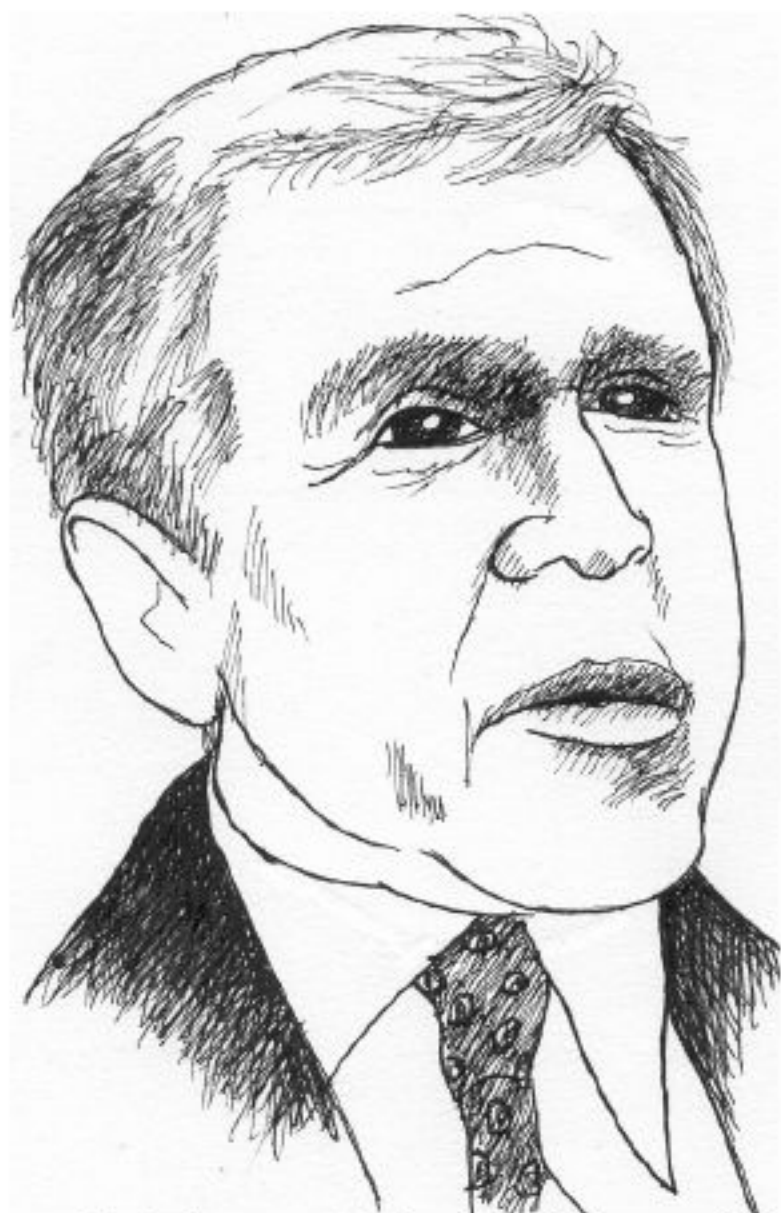
Figure 4:

**Inauguration
diurnal for
George W. Bush**
11:26 AM UT,
20th January 2001
New Haven,
Connecticut:
41N19, 72W55



In Figure 3, the ☉ rises in 15° ♍ and squares ♃ at 16° ♏ (☉ ♂ ♃ was the worst aspect in the August 1999 eclipse chart). At the 1999 eclipse, ♂ was positioned at 16° 51' ♍, so the transiting ☉ is ♂ ♂. In this diurnal-

nal, σ , as the most elevated planet in the chart, signifies the possibility of war. σ returned to its eclipse place at 16°III on 20th January 2001, on the very same day George W. Bush was inaugurated president of the United States.



In the diurnal chart for George Bush's inauguration, Figure 4, the $\odot$ has just entered III and is moving to σ Ψ , the I and XII . $\odot \Delta \text{IV}$ is an aspect of victory but as each of these two is in its detriment one asks: What type of victory? IV retrograding at $1^\circ 14' \text{II}$ rules the 7th house by exaltation: open enemies.

It is when the Ω moves to transit IV 's position in Figure 4, $1^\circ 14' \text{II}$, that the second Iraqi war begins. Once again, as in the Afghanistan war, it is the Ω that begins events. Readers will recall that the solar eclipse of 21st June 2001 occurred at $0^\circ 15' \text{III}$; when the true Ω transited that place within $1'$ of arc, the Afghanistan war began.

In Figure 4 the position of the true $\odot$ is $15^\circ 31' \text{II}$, at the rising degree, and the Ascendant ruler (by exaltation), σ , is elevated in the 10th house at 16°III , here opposed by I just as it was in the August 1999 eclipse.

Both this $\sigma \text{ I}$ and the one occurring at the time of the August 1999 eclipse can be associated with earthquakes.² We understand why earthquakes herald events. They have the same planetary rulers and both are caused by eclipses.

At his inauguration Bush received the power of the Ω s. They are the communication link between the planets and the D , which materializes the force of the planets. The chart shows that on this day he will receive the power of $\sigma * A_S$ and become Commander-in-Chief of the Armed Forces of the United States. The Ascendant also receives a wide trine from the retrograde I , while the $\text{IV} \Delta$ to the $\Psi \sigma \text{I}$ can perhaps be interpreted to indicate the final dissolution and disappearance of his two foreign enemies, Saddam Hussein and Osama bin Laden.



HAT DOES the I indicate?

Comprendre la lune noire by Laurence Larzul (Editions de Vecchi) is the best source of information on the I that I know of. Larzul explains that each chart has a meaning, a direction

² See Nicole Girard. "Further Research on the Influence of Solar Eclipses on Earthquakes & Other Major Events" in *Considerations*, XVII: 3, pp. 3-9.

the ♄ and the ♃'s ♄s indicate more precisely than do the other planets. Larzul writes: The function of the ♄ is to reveal, to realize something that is hidden in the unconscious and which is revealed by the transit of the ♄. When this happens, the ♄ can cause changes in an individual's personality. It is acquired knowledge, from a succession of incarnations, the weight from the past, for good or ill. It represents one's karma, from which one needs to liberate oneself. Among its keywords are: crisis, challenge, mutation, claiming, transfer and requirement.

In mundane astrology, the ♄ creates a crisis of the nature of the sign through which it is transiting. Difficulties, a lack of satisfaction and forced change will occur. In ♊ it is associated with crisis in international relations, in diplomacy, in trade agreements, and in religious spheres where these are often accompanied by fanaticism and reform.

♄ ♂ ♀ rising in the August 1999 eclipse chart at Baghdad brings out all the criminal past of Iraq's ruling regime. The conjunction shows that it is necessary for them to pay for the murders that are the very basis of their government, and the country needs to liberate itself from this.

When will this occur? The eclipse chart shows this. It will occur when ♀ reaches 19°50' ♊ and squares the MC (symbol of the country's leaders), and when the other transits we have identified occur, as it did.

♄ ♂ ♀ indicates crime, harassment, fear; to absolutely cleanse the country of these worst destructive impulses a complete undertaking is required. ♀ is powerful and instinctive, while the intellectually sterile ♄ is yellow like sulphur or like gold, the result of alchemical work. Together they indicate the need for a deep, self-liberating mutation, for research of occult power. Hitler had ♄ ♂ ♀ in his 8th house; it signified his misguided extermination efforts. Saddam Hussein has the pair in trine, ♀ in 26° ♎ and the true ♄ at 27° ♎, but he also has ♂ at 4° ♊ and ♃ at 7° ♊, their conjunction close to the ♄, and ♀ at 24° ♎ opposing it, which in combination indicates a fascination with weapons and with war. ♄ in ♎ tends to be self-destructive. The involvement of the ♃ indicates that he wanted his people to die for him and with him.

The ♄ is the obligatory path that needs to be taken on the way of accomplishment if her lesson is understood; she brings liberation, purification and illumination. The ♄ is the golden skin of the Buddha.



Baghdad

KEN GILLMAN

SOMETIME in 761 or early 762, for reasons history doesn't say, the Caliph al-Mansur decided to move the capital of his far-flung Muslim empire from Damascus to the south. He chose a site on the banks of the Tigris River, at that river's closest point to the Euphrates, 25 miles away. His court astrologer, Nawbakht the Persian, was given the task of electing when the foundations for the new capital city were to be laid.

We know the month, day in 762 (the equivalent of 31st July) that Nawbakht, assisted by his son Abu Sahl and the 22-year-old Māshā'allāh, selected, and also the time: 2 p.m.¹ The chart below is cast for this recorded time.

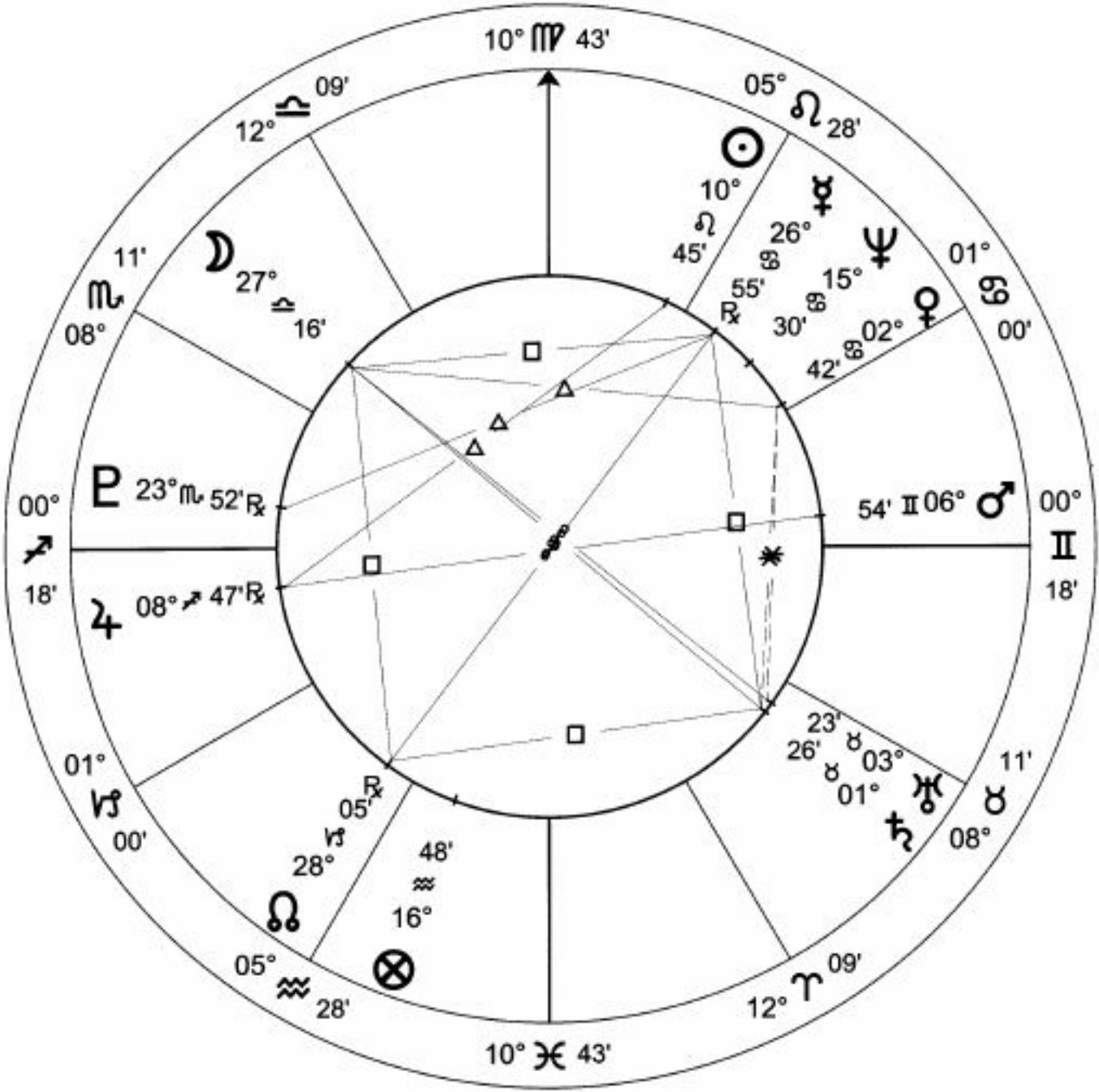


Figure 1:

Foundation of Baghdad
2 p.m. (11:02:20 UT), 31st July 762
33N21, 44E25

¹ Al-Biruni. *The Chronology of Ancient Kingdoms*, trans. Edward Sachau (London, 1879).

The election was obviously effective, for the city's growth was meteoric, within a generation of its founding Baghdad had become a leading center of learning and commerce. Many of the tales in the *Thousand and One Nights* are set in the Baghdad of this period—dubbed the “City of Peace” by Scheherazade—and feature its most celebrated ruler, the Caliph Haroun al-Raschid. In addition to the caliph's palace, the mosques and the circular wall around the city, the Adubi Hospital, the Medical School and the Royal Library (known as the house of knowledge, Bayt al-Hikmat) were soon built. It was in the Bayt al-Hikmat that leading scholars from around the empire were assembled to translate all major Greek, Syriac, Persian and Indian texts into Arabic. This was the period known as the Golden Age of Islam.

It is a very strong chart, one that today's astrologers should study with care. Despite being invaded and sacked by several invading armies over the centuries, Baghdad has recovered each time and it continues to thrive today, 1240 years after its foundation.

The seven classical planets, all that Nawbakht and his assistants had to work with, are carefully intermeshed. The Ascendant ruler ♈ is at its direct station, close to the rising degree and in its own sign, ♈. It receives a close trine from the ☉ in ♏ in the 9th house, and is closely opposed by ♄ in ♐; the ☉ * ♄ aspect greatly modifying ♄ ♀ ♈.

The waxing ☽ in the 11th house in ♋ opposes ♃ in ♏, the two bodies exchanging exaltation dignities. This ☽ ♀ ♃ is also greatly modified by ♀, which is * ♃ and △ ☽, with the ☽-♀ aspect involving an exchange of sign rulership. The ☽ is also square to both ♁ and the ♏, being located at the cusp of the 10th from the ♏, a strong placement for growth and intellectual fame.

The then-unknown planets, ♁, ♂ and ♃ add rather than detract from the strength of this elected horoscope. ♁ is ♄ ♃ and * ♀, ♂ is midway between ♀ and ♁, and ♃, which had recently risen over the eastern horizon, has the same difference from the Ascendant as does the stationary ♈, giving a strong $A_5 = ♈/♃$.

It is very likely that Nawbakht and his assistants worked in the sidereal rather than in the tropical Zodiac. If so, we don't know the ayanamsa they would have used, but those in use in India today suggest the positions given in Figure 1 would be reduced by some 7°. In that case the Ascendant will be around 23° ♎, in a fixed rather than a mutable sign, which agrees with the classical rule that a fixed sign should be rising at the foundation of a city or any enterprise that is intended to be long-lasting.

The election chart is not however completely perfect. None ever are, as astrologers who attempt to work in this area of our craft know too well. ♃ is below the horizon when it should be above it, with the ☉ and ♈, for any diurnal chart to be truly successful. Despite its walls, the new capital city was not impregnable. ♁ ♄ ♃ would not be helpful in that re-

spect. And the presence of ♂ in the 7th, opposite the Ascendant ruler, even though constrained by the sextile from the ☉, indicates an ever present danger from “barbarians”. The City of Peace could not remain peaceful for ever.

Nevertheless, as this article will demonstrate, transits and progressions to the chart for Baghdad that Nawbakht and his assistants derived so many years ago continue have been effective in predicting events in the life of the city throughout the centuries and continue to do so right up to the present day.

On 10th February 1258 Baghdad was sacked by the Mongols led by Hülagü Khan, the grandson of Genghis Khan. Caliph al-Mustasim Billah had failed to heed warnings to strengthen the city’s weakened walls and military. Following a seven-week siege, the Mongols breached the walls and proceeded to spend eight days sacking the city. The caliph and his family were put to death, 800,000 of the city’s inhabitants were massacred and Baghdad lost its libraries, universities, mosques and treasures. The sack of Baghdad put an end to the caliphate, a blow from which the Arab civilization has never fully recovered. Never again would Baghdad serve as the intellectual capital of Islam. At this time, by secondary progression, moving the angles by Naibod in right ascension, the Ascendant had arrived at 0° 33’ ♉, conjunct Baghdad’s ♄, and transiting ♄ was on its Ascendant. The prior solar return is shown at Fig. 2.

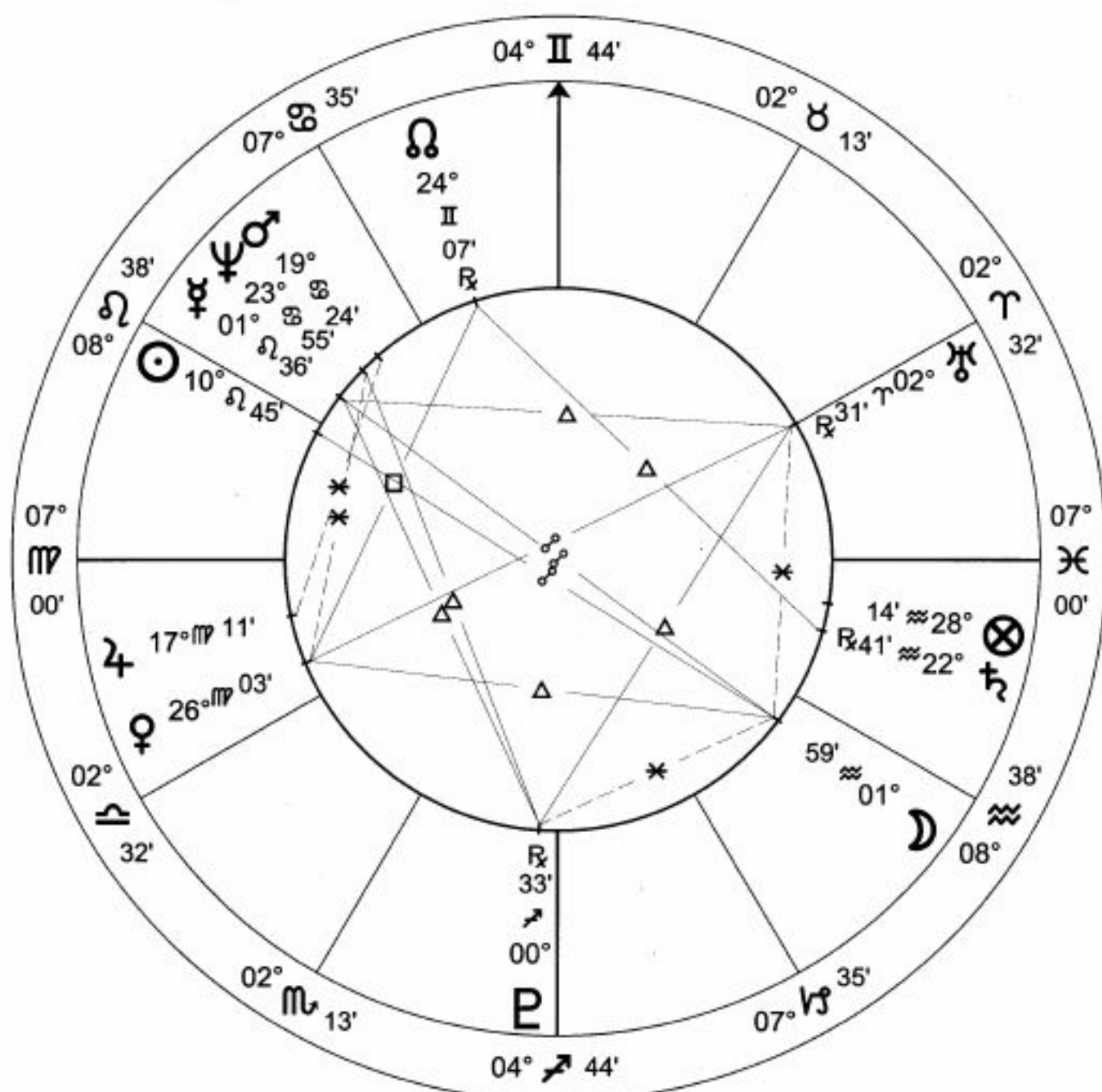


Figure 2:

1257 solar return
4:25 a.m. UT, 27th July 1257: Baghdad

Although the solar return current at the time of the 1258 Mongol invasion may seem fairly innocuous as a standalone chart, it becomes an ominous warning of impending danger when related back to the 762 foundation chart. The SR angles, both Ascendant and MC, closely aspect the foundation ♈ , the Ascendant by square (orb 4') and the MC by conjunction; the SR ♌ is transiting the foundation Ascendant; and the SR ♍ is 135° from the foundation ♈ . These close contacts are sufficient to indicate what would occur six months later, it is not necessary to go deeper, into midpoints, etc.

In 1393 and again in 1401 the Mongols returned. They were led this time by Timur (known as "Tamerlane"). On both occasions Baghdad was sacked, the city's inhabitants slaughtered and large parts of the city were pulled down.

The 1393 destruction is foreshadowed in the prior solar return by ♈ , the SR Ascendant-ruler, ♌ ♌ with both planets opposing the foundation Ascendant. This pair is joined to ♍ , which opposes Baghdad's ♌ . This triple conjunction at the end of ♎ occurs on the cusp of the solar return's Placidus 2nd house. ♈ , the SR 9th ruler, opposes the ♏ , warning of danger from foreigners. By secondary progression, the MC was conjunct the city's ♈ , while the Ascendant squared the foundation ♈ ♌ ♈ , and ♌ was on Baghdad's Ascendant.

Secondary ♌ was still within a few arc minutes of the foundation Ascendant, and the secondary ♍ was opposing the city's MC in 1401 at the time of the second sacking. The solar return current then had ♌ ♌ Baghdad's ♈ , SR ♈ on its ♎ , ♍ squaring the ♎ , and ♈ opposing ♎ and trine its own 762 position.

Finally, in 1534 (secondary ♈ at 29° 52' ♎ opposing the foundation Ascendant, the SR Ascendant conjunct the foundation ♈) the city was conquered by the Ottoman Turks and it remained under Ottoman rule until the three Turkish provinces of Mosul, Baghdad and Basra were united to form the Kingdom of Iraq under British control in 1921. Baghdad became the capital of this newly formed country. The establishment of the Kingdom of Iraq under Faysel, who was crowned king the same day, occurred at 6 a.m. BGT on 23rd August 1921, Baghdad. The Kingdom's MC opposes the foundation Ascendant, and ♌ squares the foundation ♈ .

Iraq and Baghdad became fully independent on 3rd October 1932 (10:30 a.m. UT) when the British mandate was terminated and Iraq was elected to be a member of the League of Nations. At that time there are many close transiting connections with the Baghdad's 762 foundation chart, the most obvious being ♈ on the city's MC, ♈ on its ♏ , and ♍ square its ♈ . See Figure 3.

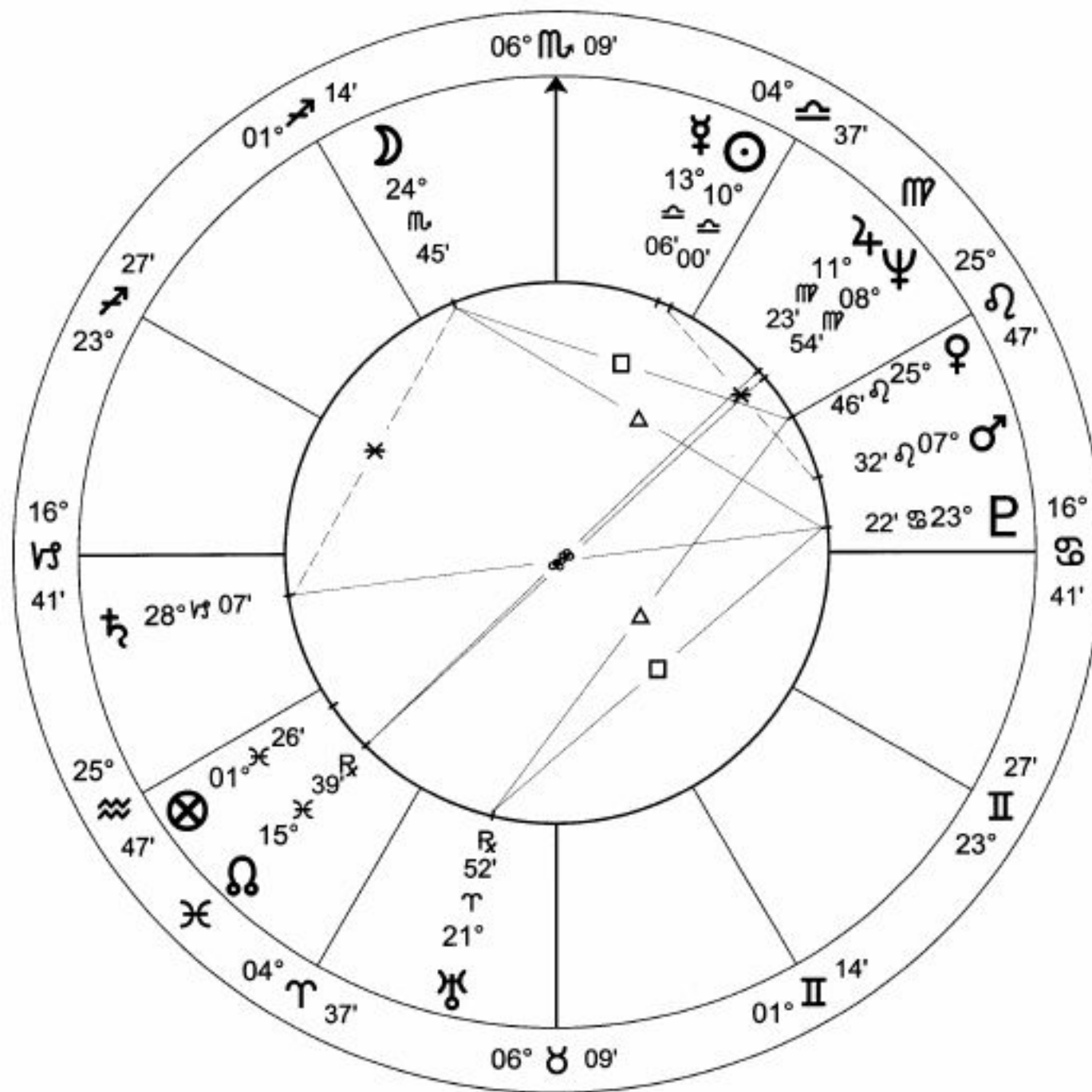
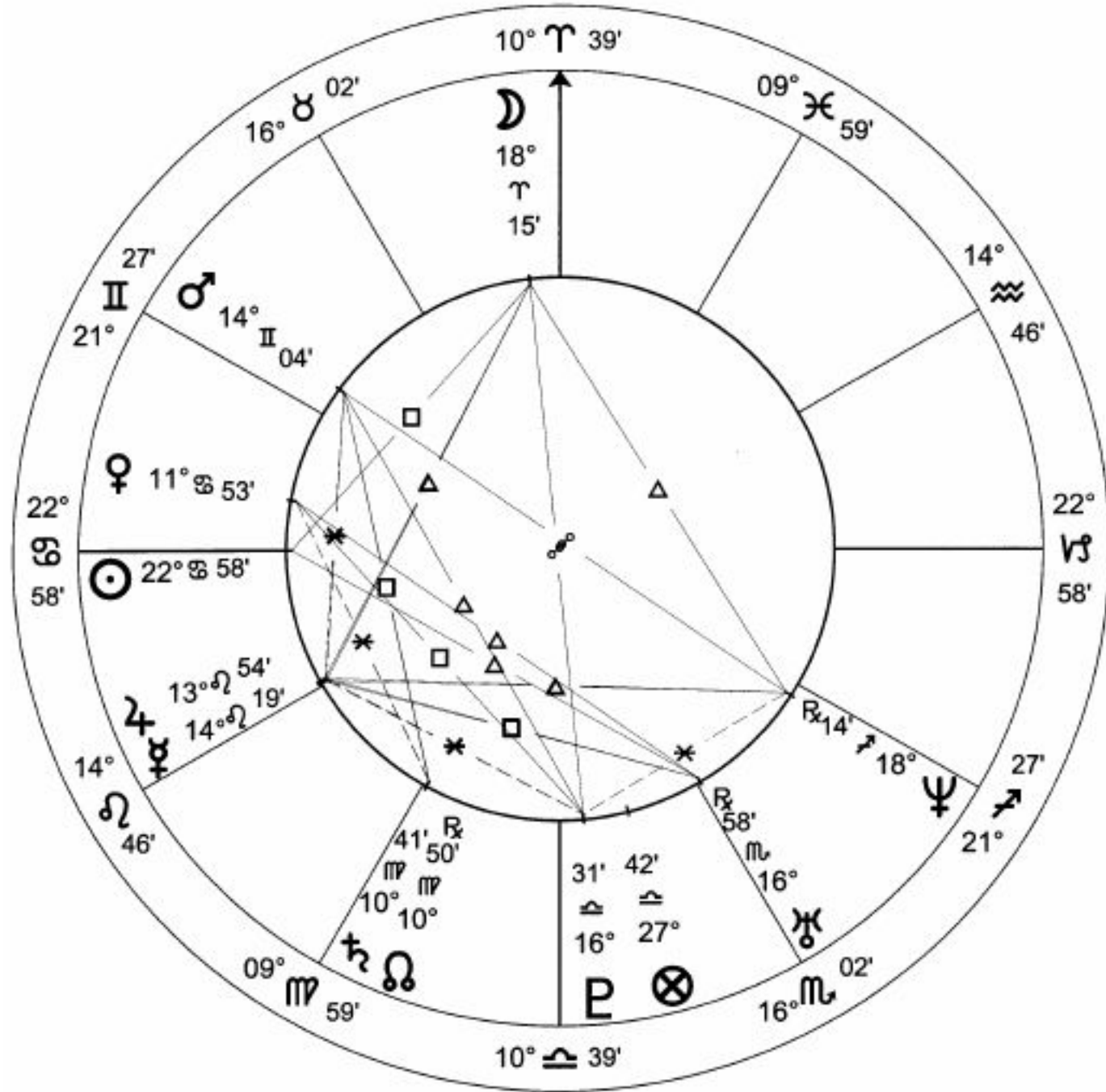


Figure 3:

**Iraq
Independence**
10:30 a.m.
UT, 3rd
October 1932:
Baghdad.

Figure 4:

**Saddam Hussein,
becomes President
of Iraq**
Sunrise, 16th July 1979:
Baghdad



Nick Campion² writes that the Republic of Iraq owes its origins to a military coup on 14th July 1958 in Baghdad. At that time (4 a.m. UT) transiting ♄ was conjunct the city's ☉ and ♀ was squaring its Ascendant. The prior solar return had ☉ ♂ ♄ on the return's MC, with ♄ (conjunct Baghdad's ♄) △ ♄ from the 2nd house.

The Baathist regime came into power in a military coup on 30th July 1968 led by Saddam Hussein, who assumed office as President on 16th July 1979 (see Figure 4). The secondary ♄ is conjunct Baghdad's ♀, secondary ♄ is sextile its ☉, and secondary ♀ is quincunx its ♄. The 1978 solar return had the MC, which will represent Saddam Hussein, square to Baghdad's ♂ ♀ ♄, and the SR ♄ squaring the city's Ascendant (orb 8').

In 1991, following the Iraqi invasion of Kuwait, a multinational coalition of military forces under the code name Desert Storm was assembled to force Iraq out of Kuwait. The offensive operation began at 3 a.m. on 17th January 1991, at which time U.S. stealth bombers and fighters penetrated Iraqi radar and proceeded to destroy their air defense network. At this time the secondary Ascendant was conjunct Baghdad's ♄, secondary ♂ was opposing the foundation ♄, secondary ♄ at 9° 44' ♀ was retrograding back to oppose the city's ♄, and secondary ♄ was conjunct its ♀. Although there were many bombing raids on Baghdad, the allied force did not attempt to take the city. Instead, they agreed to a ceasefire plea Saddam Hussein made early in the morning of 28th February.

It took the secondary ♄ another twelve years, until April 2003, before it finally arrived at its opposition to the city's Ascendant-ruler ♄, during which period the international community caused the city to suffer economic sanctions—transiting ♄ needed some 1,241 days from the foundation of the city in 762 before it arrived at this point, 3½ years. We can be assured that Baghdad will never be the same again. This is no temporary setback in the life of this city. At the same time the progressed MC has reached 2° 28' ♄, from where it is square to the middle of the foundation's ♄ ♂ ♄ in ☉, and the progressed ♄ was moving to conjunct the progressed ♄, an aspect which becomes exact in June 2003. These secondary aspects were occurring as U.S. military forces entered Baghdad and took possession of the city, having soundly thrashed Saddam Hussein's army on the way. Figure 5 is the solar return covering this period.

² Nicholas Campion, *The Book of World Horoscopes*, 2nd edition. (Cinnabar Books, 1995), p. 207.

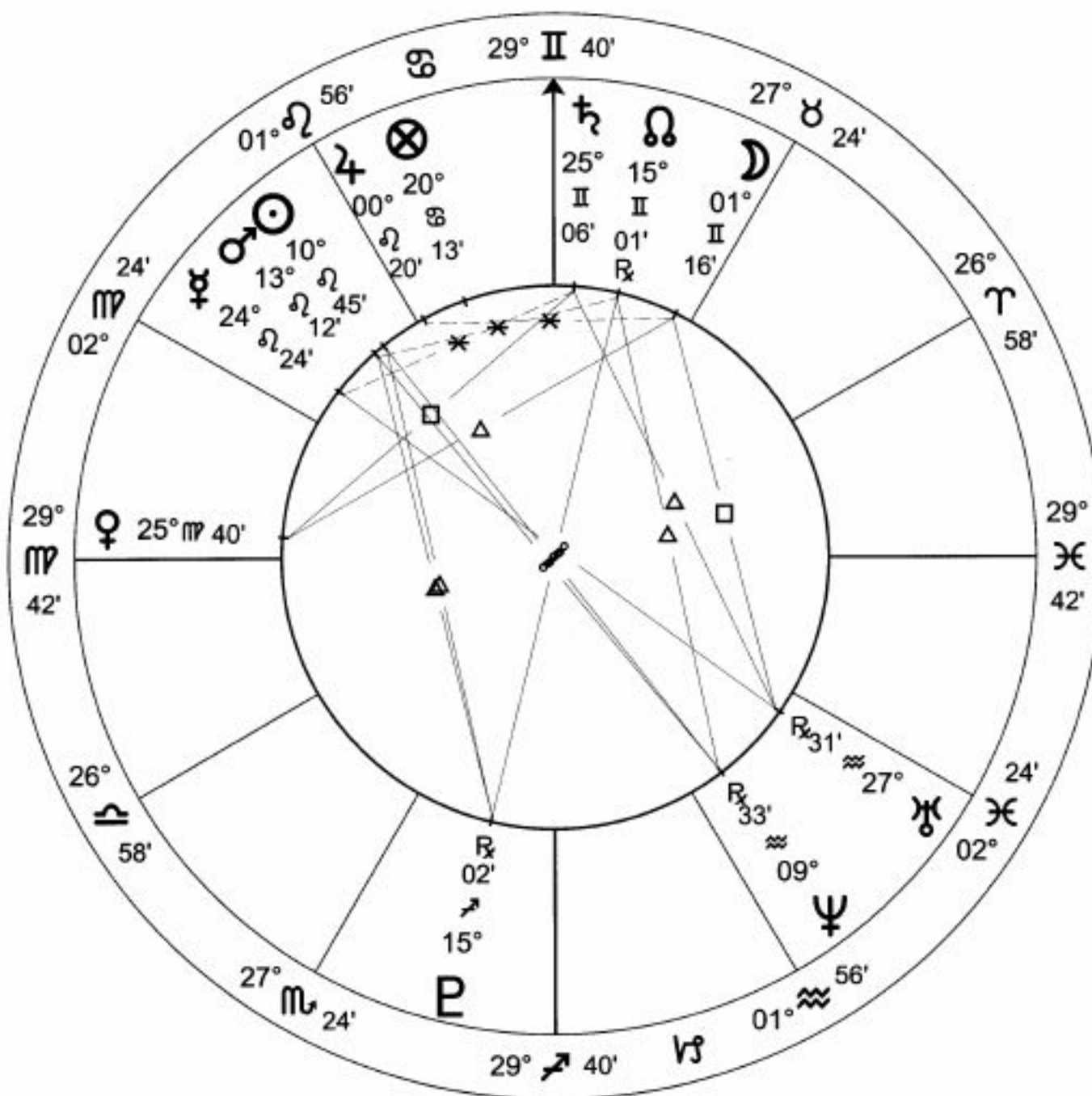


Figure 5:

2002 Solar Return
9:12 AM, 3rd August 2002: Baghdad

The 2002 solar return of the 762 foundation chart for Baghdad has ☿ in ♊ close to the MC, squared by the rising ♀. As ♀ is also $\angle$ ☉, ♀ is opposing the ☉, and the MC-ruler, ☿, squares the city's ♄; this combination warns of a likely fall from power for the controlling power in the city, namely for Saddam Hussein and his Baathist regime.

The exact opposition of ♄ to the ☉, according to Ebertin³, suggests “a common and tragic destiny... such as of a whole nation for example caused by war.”

The SR ☽ at 1°16' ♊ in the 9th house closely opposes Baghdad's Ascendant, an indication that the city's people are likely to become their own worst enemies and destroy the very essence of Baghdad—the pillaging of the National Museum and Library by the city's inhabitants fits in exactly with the symbolism of this aspect.

It remains only to compare the Baghdad foundation chart with that of the man who has dominated the city for the past 35 years, Saddam Hussein. There are several birth times in circulation for him, all speculative. The one I prefer is illustrated at Figure 6, cast for 4:04 a.m. Baghdad time. One of several reasons for this preference is the La Volasfera symbol for the 9th degree of ♊, the degree rising at this moment:

³ Reinhold Ebertin. *The Combination of Stellar Influences*. Trans. Alfred Rose-dale. (Aalen, 1940) p. 204.

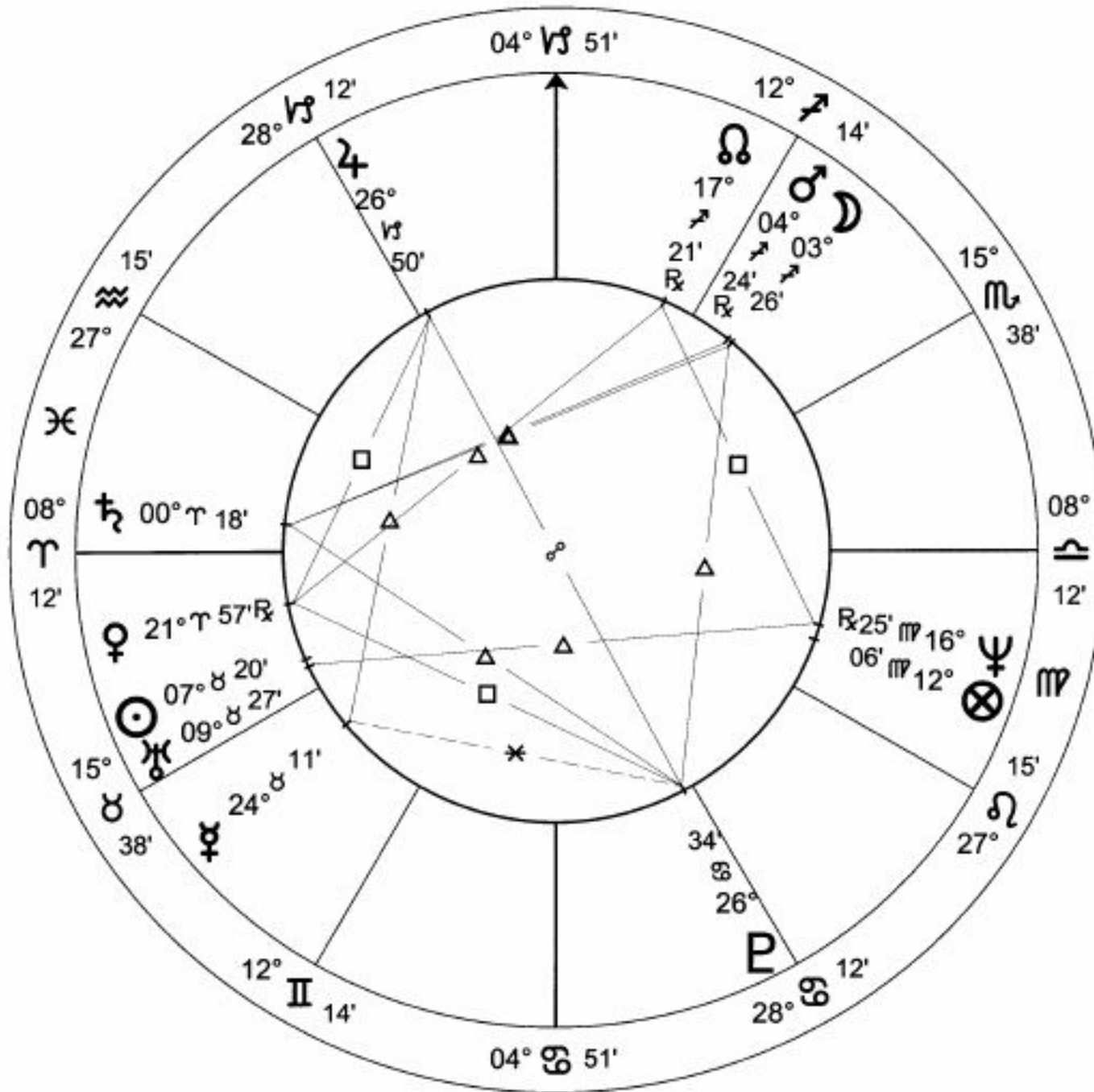
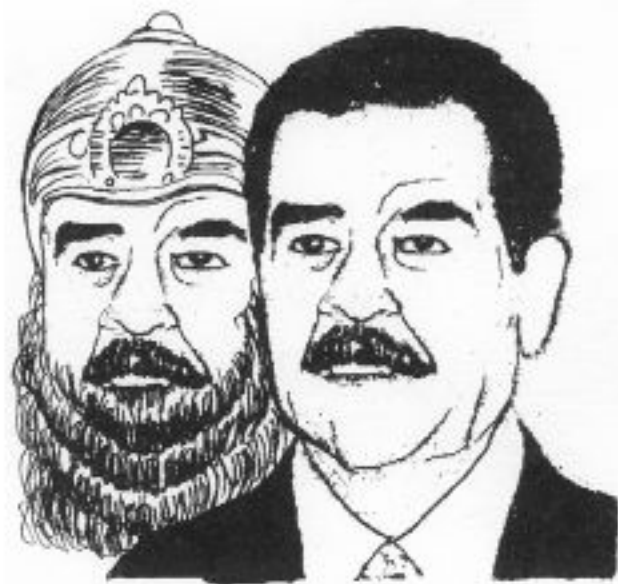


Figure 6:

Saddam Hussein
4:04 a.m. LMT, 28th April 1937
Tikrit, Iraq: 36N46, 43E42



A man standing erect upon a lofty place with his arms folded and his head erect. Volasfera calls it a degree of Pride. The many statues of Saddam Hussein, several of which are precisely in the pose this degree symbol describes, attest to his enormous self-esteem. He also thinks of himself as the reincarnation of Nebuchadnezzar.

There are many close ties between the two charts. The most obvious is Saddam's ♄ at 0°18' ♈ exactly trine to Baghdad's Ascendant at 0°18' ♈.

Saddam has ♄ ♀ ♂ in early ♈ (♂ is the Ascendant-ruler), falling between the foundation's Ascendant and its ♄—everything we know about Saddam agrees with the ♄ applying to ♀ ♂ rather than separating from it; he has a close ♄ ♀ ♄ on the foundation's ♀ ♀ ♄; his ♀ opposes Baghdad's ♄; his ♄ squares its ♄—these are all close aspects, Saddam's chart confirms the continuing validity of the 762 Baghdad foundation map, Baghdad's chart confirms that Saddam Hussein was essential for the city at this time in its history. And Saddam did expand the city, reconstructing and developing it, expanding it to the greatest extent in its long history.

The tight ♀-♁ interchange between the two charts must be very important: his ♀ at 24°11' ♂ opposes Baghdad's ♁ at 23°52' ♀, and his ♁ at 26°34' ♀ is conjunct the city's ♀ at 26°55' ♀. It is further emphasized by his ♄ at 26°50' ♀ opposing his ♁ and the city's ♀, and the antiscion of his ♄ at 26°34' ♀ doing the same—the ♄'s opposition to his ♁ is exact.

We know Saddam had a need to express himself in writing, he wrote several novels and many of his unsigned articles on political matters appeared in the Baghdad newspapers; it was well known they were from his pen.

We also know from Dr. Ala Bashir, the surgeon and artist, who enjoyed some rapport with Iraq's leader⁴ that Saddam had a deep interest in the occult. A few years ago he is said to have set up a secret facility for people with special powers. A young boy from Kirkuk apparently had the ability to see through walls. He and his family were brought to Baghdad to live, but the boy's powers began to diminish and then subsided altogether. A woman with a gift for telepathy turned out to be more useful. When Saddam's son-in-law, Hussein Kamal, defected to Jordan, she was asked to concentrate on making him return to Iraq. He did so, and was killed immediately.

Dr. Ala Basher tells of a dream Saddam had in the 1990's. "I was walking in a forest." Basher says Saddam told him. "It was dark. Suddenly I saw a huge snake rushing toward me. My guards and I killed the snake. I cut off its head and a few drops of blood stained my clothes. I would like you to do a painting about this dream." ♀-♁? Was it wishful thinking about successfully defending himself against a future invasion?

We think of ♀-♁ as being connected with the act of persuasion, with propaganda. Saddam had the ability to persuade his people (♄) to do as he wished; he was able to rise from poor beginnings to become absolute ruler of his country (♄); he was able to force thousands to join his army, whether volunteering or by conscription, by the time of Desert Storm it was the fourth largest army in the world (♂); he was able to persuade the U.S.A to back him when he invaded Iran in September 1980.

The tight astrological interweaving between the Saddam and Baghdad clearly confirms the continuing validity today of the Baghdad chart that was first cast so long ago. For good or ill, Saddam Hussein *had* to rule Baghdad and Iraq at this time (the city's progressed ♁ is currently on Saddam's ♂. It has been slowly separating from his ♄ and applying to ♂ throughout his life). For whatever reason, Baghdad needed him.

In the past Baghdad was the intellectual center of the world. Even today, long after its glory days, it remains the fourth largest city in the Middle East (only Cairo, Teheran, and Istanbul are larger). It has been occupied by foreigners: Mongols, Turks, the British, and now by the United States. Previously, it managed to shake off their influence and return to its old ways as the repository of treasures from the past. As the years of men are tiny compared to those of a city like Baghdad; one assumes this will occur again sometime in the future.



⁴ Quoted in "Saddam's Ear" by Jon Lee Anderson. *The New Yorker*, May 5, 2003, pp. 58-69.

By the Rivers of Babylon¹

Denis Saunders

“there we sat and wept,...”

Song of Songs

BETWEEN the Tigris and the Euphrates, in what was known as the green Crescent, the present day Ba'aath regime was established on July 14th, 1958 at 5.28 LMT (see Figure 1), with the capital at Baghdad, the city that was founded near the once ancient and romantic Babylon, scanning a history that goes back to the Sumerian and Akkadian eras (3360-2000 BC). Here was the cradle of civilization. Many invaders, many conquerors preceded the Abbasid Caliphate, 750-1258, when the Arabs began pouring in and the area reached the pinnacle of Islamic culture. Then in 762 Baghdad was established as the capital of Iraq.

Among the welter of Empires that came and went their destined ways it was even, at one time, part of the Persian Empire that conjures up visions of perfumed gardens, soft music, still nights, and mysterious harems, lives of leisure, luxury and peace. However, modern Iraq is nothing like that, rather the contrary, and although Iraq's chart is liberally endowed with the beneficence of Fixed Stars, even these, it seems, cannot mitigate the disharmony of its planetary placements and an equal number of malefic star influences.

By tradition, Iraq is a Mutable-Fire, ♋, nation, as befits an Arab people, Arabia being ruled by ♋. They have the fire's embers of enthusiasm, fidelity of purpose and practicality that belongs to that Mode, as well as its religious fanaticism.

Beginning with the 10th House, ♈, symbol of violence, aggression, combativeness and bloodshed is in occupation in its own sign, ♈. As the 10th House signifies the Government in Mundane Astrology, it is those qualities that guide it. ♈ in this sign and position easily accepts and uses violence to solve its problems, which is exactly what Saddam's party did. But it must also be said that ♈ signifies bravery and industry.

Unfortunately, we are all, including countries and nations, subject to Divine destiny and karma as shown by the ♄'s ♋s which in this chart are lined across the vertical meridian from the tenth to the fourth houses, involving the Government and the Opposition. With bold ♈ ♋ the ♋ of karma from the Past, it bodes ill for the Martian effects, and more so since it opposes ♋ ♋ and ♋, the ♋ being besieged between the two, and

¹ Received 9th April 2003

all three in the *Via Combusta* that provokes visions of fire and brimstone. ♃, being the Greater Benefic, promises much but often seems to fail to deliver. That is because we misread it. One tends to forget that it inherently signifies a surfeit of things and events. In this chart, as ruler of the sixth placed in the fourth it indicates an excess of trouble and sickness. It is also second ruler of the 8th, and being afflicted gives danger from the collapse of buildings and through floods and storms.

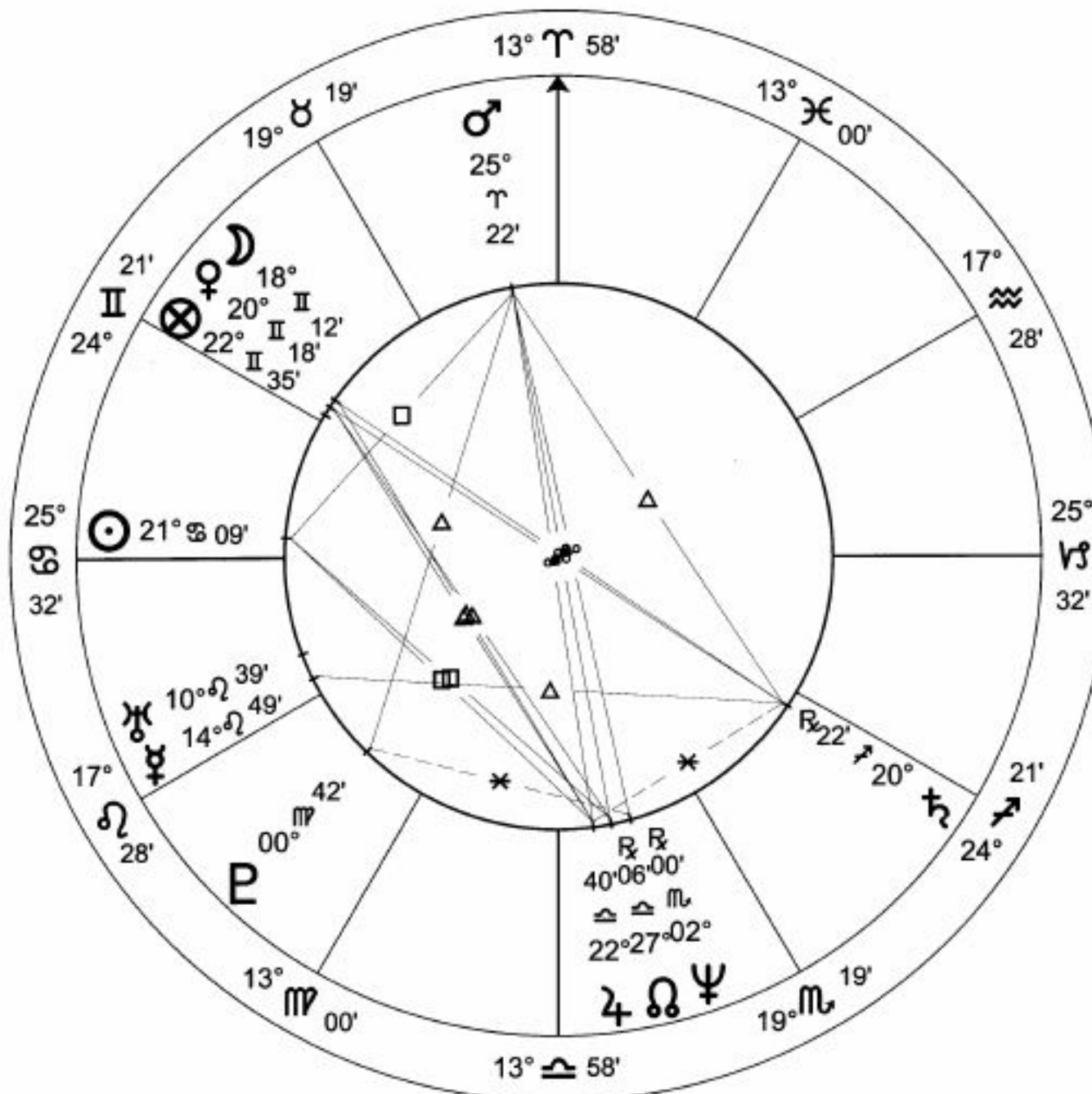


Figure 1:

Iraq
5.28 a.m. LMT, 14th July 1958,
Baghdad: 44E24 33N20

♃ in the 4th House is not in a good position because it speaks of lies, underhanded practices, secrecy. Perhaps it indicates the secret police that keep the people in order. In any case, being ♂ ♄ and ♀♂ it means the end of life through one's own undoing. As natural ruler of the ninth in this chart, it also denotes the adherence to religious practices, to martyrdom and to forever being a victim of circumstance.

To make matters worse, this opposition is squared by the 12th House ♄ ♃, forming a T-square of high tension, which highlights a tendency to be subjected, subconsciously, to manipulation and emotional blackmail based on an innate patriotism and a love for one's own country. The 4th House stellium is inherently inharmonious in this chart. ♂♂ is a midpoint that promotes "quarrels and disputes between communities, organisations and associations."

The 1st House is the next most important house. It contains a stellium of three planets, two malefics and ♃, a benefic, in ♈. It is ♃, in detriment,

that bestows on the Iraqi people a headstrong, forceful, eccentric nature, and even though ♄ is free of inharmonious aspects, it is conjunct malicious Transpluto, and nothing good can be expected of a debilitated planet. This conjunction is also ♂ ♀ and detracts from the benefits of ♀ in ♏, making the mind restless, eccentric, somewhat preachy and given to the enforcement of one's personal ideas.

The 2nd House, the near future, whose accidental indications include death as the polarity of the 8th, is the key and answer to the outcome of Iraq's destiny—destruction and regeneration, shown by ♄ as occupant in the sign of ♏ that rules Baghdad, which is presently being squared by the progressed Midheaven and at the commencement of hostilities was also squared by the transit Midheaven, as well as being quincunx the transit ☉. ♄ shows the regime will be short lived—24 years is as nothing in the life of a country—and that it will have a destined end, be destroyed and resurrected in a different form. Mention should be made that the progressed Midheaven is with the *Pleiades*, those seven sisters who always promise something to weep about.

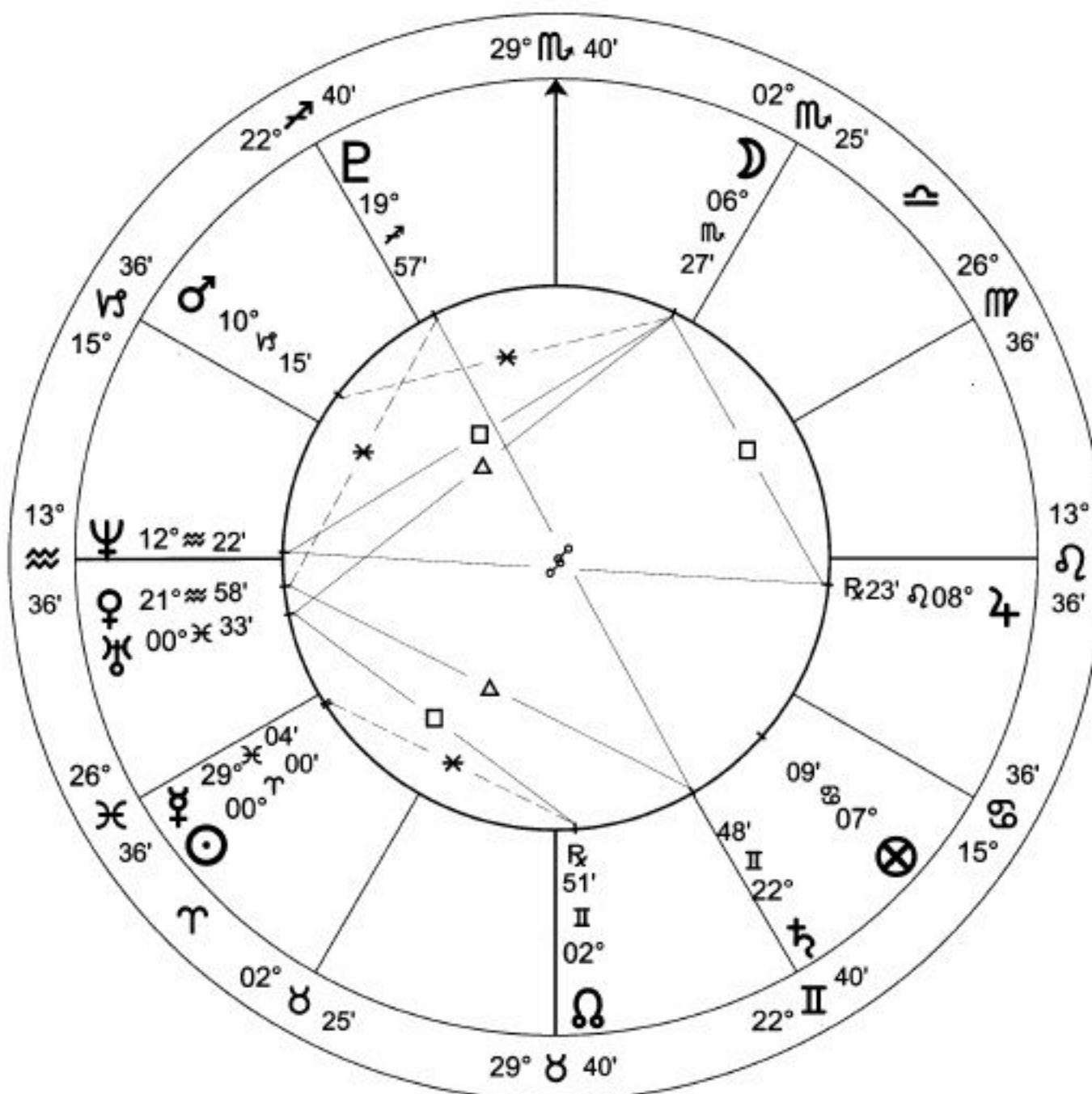


Figure 2:

Transits: Spring Equinox
March 21st, 2003, 4.00 a.m. Baghdad

The 5th is another house of threat, sadly to children. It contains ☌ whose presence in this house not only gives unruly children but also threatens the death of children, and ever since the 1991 war we have heard of the high mortality rate of children who have died for want of proper medication and from malnutrition due to the embargo by the

United Nations. Secondary ♄ has regressed to 19° ♊, the location of transiting ♄, the planet of death at the Spring Equinox (see Figure 2). Many more children are doomed to die during this war. It is their karmic destiny, a fact that is shown by the transiting ♄ square the progressed ♄/Ascendant in a T-square of high tension. Even more ominous, ♄ is part of a Yod, that aspect of Fate, * ♄, the never-healing wound, both quincunx the 12th House ☉ of hospitalisation. Progressed ♄ has also regressed to 19° and is being aspected by transiting ♄, while transiting ♀ squares progressed ♂, ruler of the 5th, and is quincunx to radical ☉. All points of the Yod are thus activated. However much one regrets these things, it is the Divine Will for Divine Reasons and must be accepted.

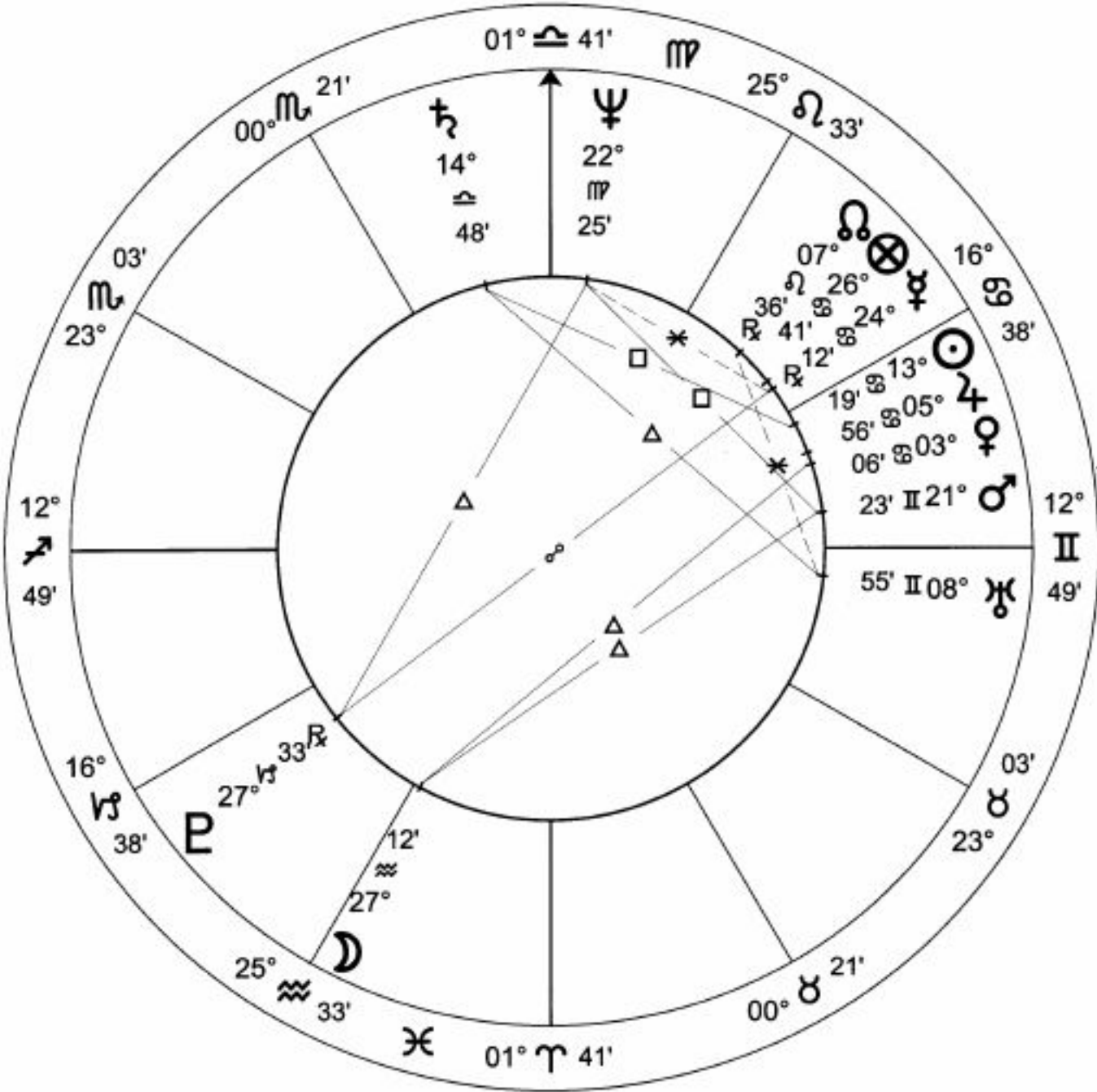


Figure 3:

USA (Sibley chart)
5:12 PM, 4th July 1776
Philadelphia: 39N58, 75W08

At 19° ♊ progressed ♄ is opposing the ♄/♀ midpoint. As the 5th is also the house of loved ones—we are dealing here with love given and love received—its reading from Ebertin is also significant and apt at this time *‘separation from and loss of the husband’*.

Transit ♄ opposes radical ♄ from the 8th to the 2nd, the axis of death. With four planets and points at 0° in the combined charts there is no doubt that however hard the Iraqis fight or how long the war lasts, there will be a new beginning for Iraq. It may well be a long war with ♄ stationary about to go retrograde. It does not go direct until August 29th this year.

♂ ♂ ♃ is most unfortunate. Blair will take delight in provoking, teasing and tantalizing Saddam, causing the Iraqi to lose his temper. Saddam's soft and yielding underbelly is no match for Blair's military.

♂ ♂ ♀: Blair may exploit Saddam. Blair does seem to have gained a great deal of political capital from this invasion, perhaps more in Washington than in London.

♂ ☐ ☉: Blair is part of a coalition of forces intent on bringing down the Iraqi leader.

♂ ☐ ☐: Blair has often spoken out against what he consider to be Saddam's criminal actions.

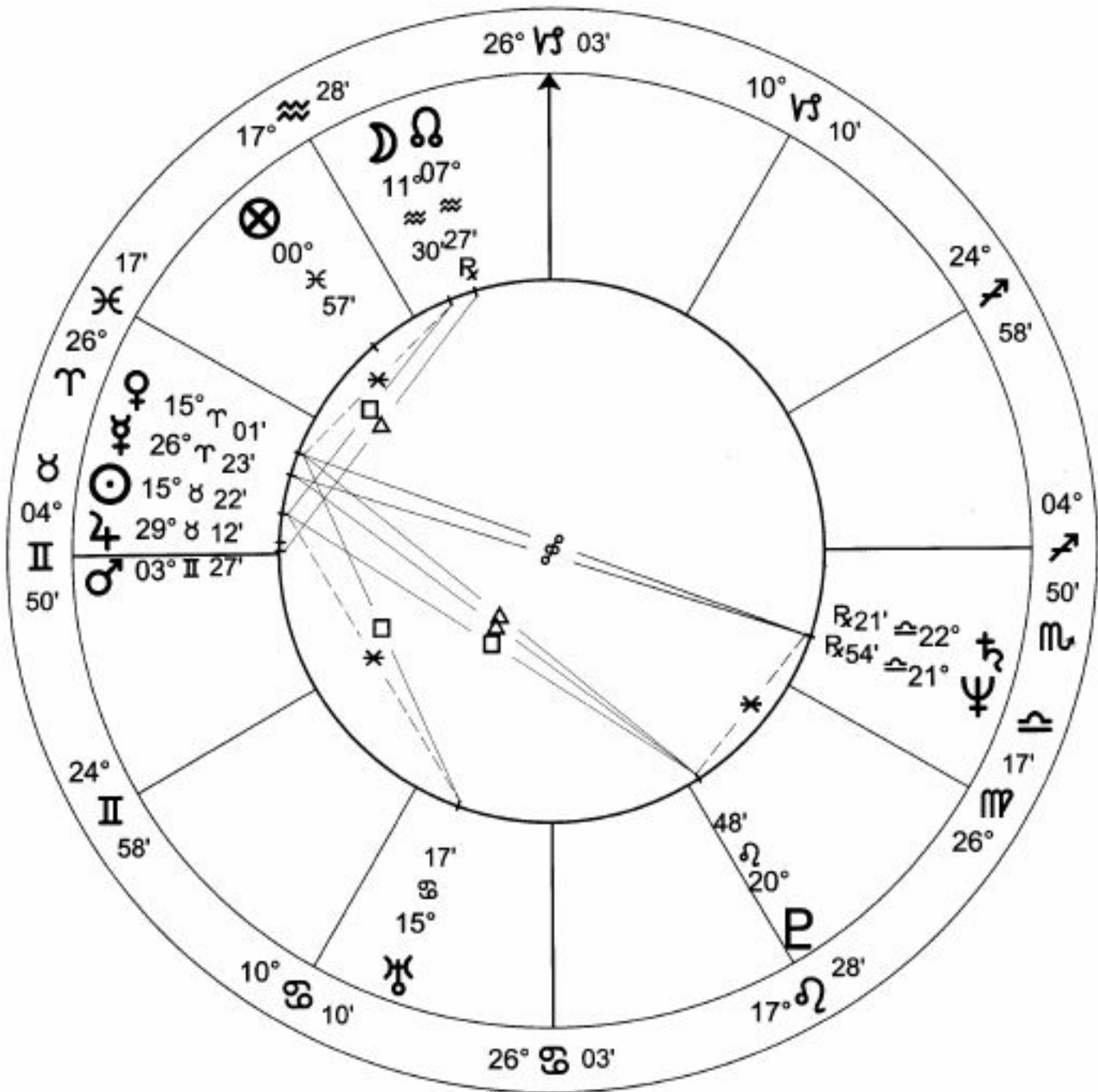


Figure 4:

Tony Blair
6:10 a.m. BST, 6th May 1953
Edinburgh, Scotland: 55N57, 3W13

It is relevant also here to compare the charts of George W. Bush and Tony Blair. One would expect this pair to be far apart in how they view the world. The U.S. president is a rightwing Republican with little experience outside of the states, the British prime minister by contrast is a highly cosmopolitan Socialist, albeit a somewhat right of center one, with many years of international experience. With regard to Saddam Hussein, at least, they appear to be in agreement. There are two tight connections between their charts: Blair's ♀ (close to Bush's MC) squares Bush's 12th house ♃, and the prime minister's ♀ sits on Bush's Descendant, opposing his ♀. Hence, there is the needed ♀ connection between the two; both ♀'s involved in close aspects to the other's chart, which

indicates that they can agree on important matters. Blair's ♀ □ Bush's ♄ suggests that Blair sees Bush as dignified, forceful and direct, and it also suggests that Blair can, when necessary, persuade Bush not to be too rigid. His ♀ Ascendant and his many 12th house planets show that he is best able to use his innate gifts of persuasion in private, one-on-one discussions, away from media publicity.

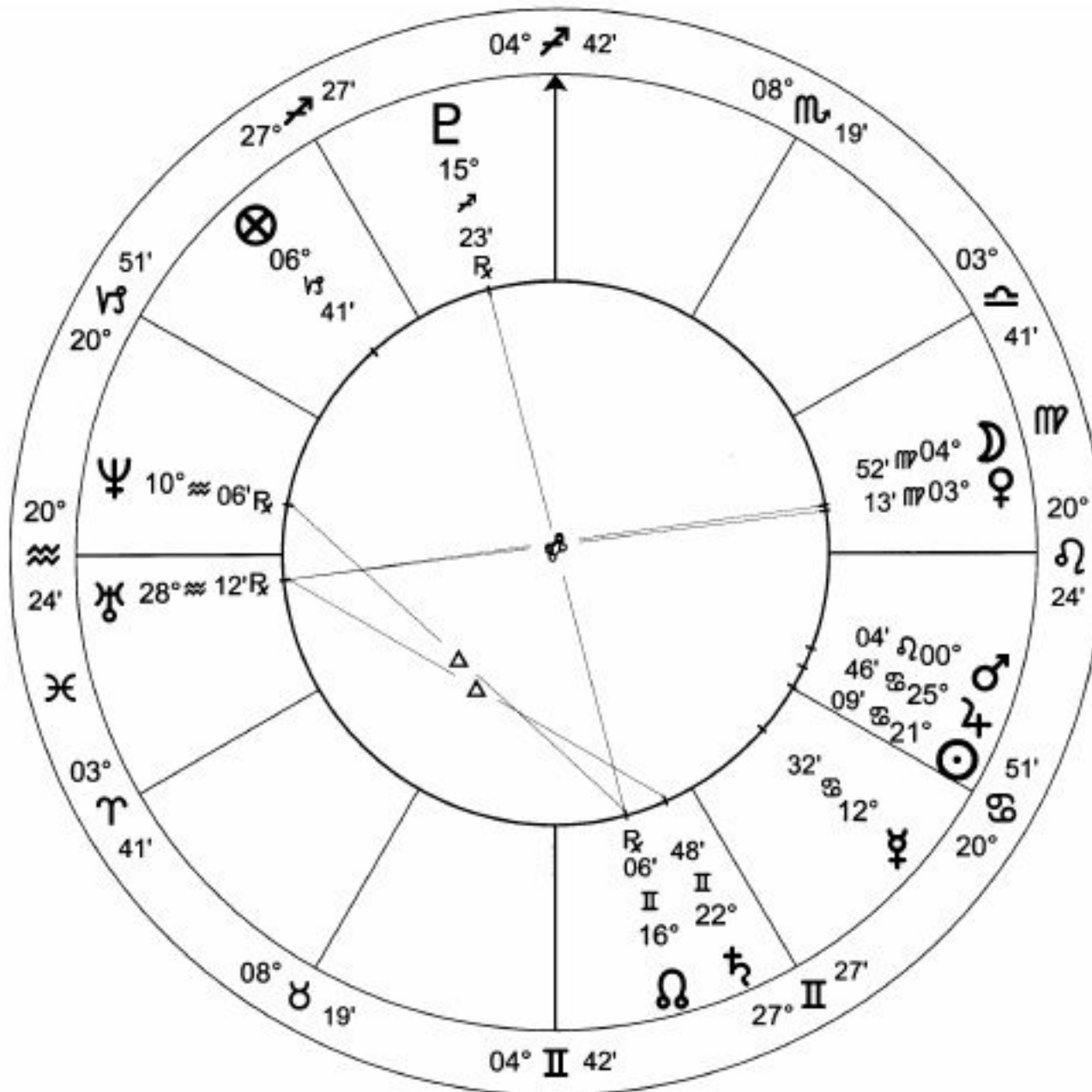


Figure 5:

Iraq Solar Return
 8:48 PM BAT, 13th July 2002: Baghdad
 Ascendant ♀/△ Iraq's ♀ ♄ ♄
 ♄ ♄ Iraq ♄, △ ♄
 ♄ ♄ Iraq Ascendant, □ ♄
 ♄ ♄ Iraq ♄

The aspects the 2002 solar return has to the Iraq chart are not on the whole negative. However, the Midheaven in Figure 5 is Saddam's natal ♄ (♄ ♄), which helps confirm both the validity of the Iraqi chart being used and that the SR MC does represent its head of state. Saddam's ♄ ♄ the SR MC can be interpreted as Saddam's actions bringing war to Iraq.

By contrast the lunar return at Figure 6 is particularly vicious. The T-cross on the angles, with transiting ♄ ♄ MC, ♄ ♄ & ♄, and these three bodies closely squaring the rising ☉ is a clear indication that the country is about to be devastated and its leaders vanquished. Further confirmation of the imminent fall of the country's leaders comes from the LR MC ♄ Iraq ♄. And if this is not enough, the LR ♄ is squaring the Iraq Ascendant and also conjunct Saddam Hussein's MC. It would have been difficult for an astrologer who saw this lunar return not to interpret it as

predicting in the month beginning 11th March 2003 not only the coming of war to Iraq but also loss of life, destruction of property, and a change in the country's leadership. All of which indicates a war in which Iraq would be soundly defeated.

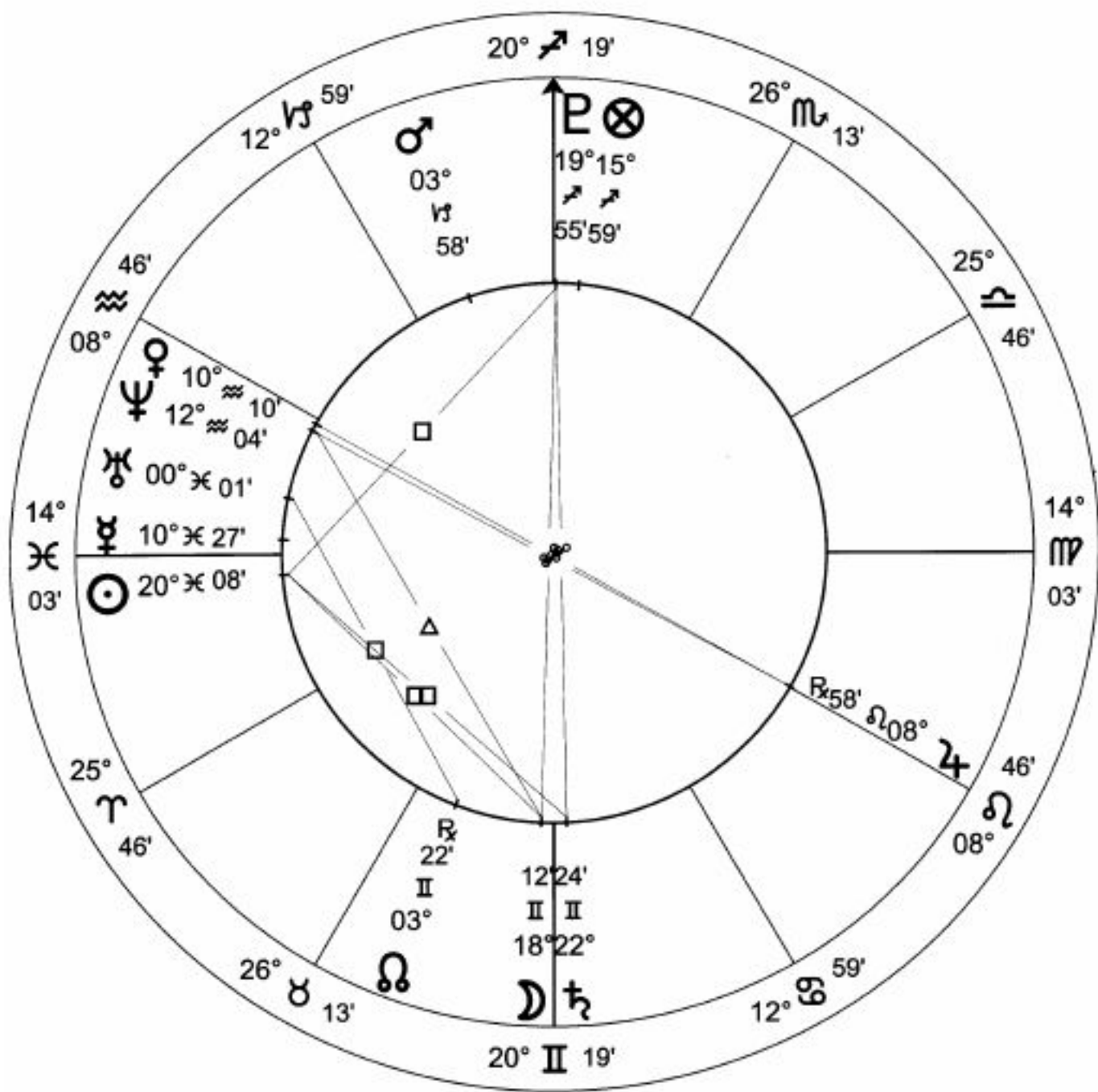


Figure 6:

Lunar Return
6.07 AM BAT, 11th March 2003: Baghdad
MC ♌ Iraq ♎
♌ ♎ Iraq ♎
♌ ♎ Iraq Ascendant
♀ ♎ Iraq ♌
♎ ♌ MC, ♌ ♎ & ♎, ♎ ♌



Summary of Marc Edmund Jones' Techniques

BOB MAKRAISKY

MARC EDMUND JONES, undoubtedly the deepest and most creative thinker in twentieth-century astrology (and as a result largely unread and neglected today), did not consider himself primarily an astrologer. In *The Sabian Symbols in Astrology*, he listed his occupation as “occultist”; and his principal concern with astrology was not purely astrological. Rather, he sought to relate occult and philosophical concepts back to factors that could be isolated and identified in individual horoscopes, thus making abstract concepts meaningful in a very concrete way.¹ He was a great teacher, and his main contribution to astrology was heuristic. Therefore, any summary of his techniques from the purely astrological point of view, stripping them bare of all philosophical import, will necessarily miss the point that Dr. Jones was trying to make.

With this in mind, it is only necessary to remark that Dr. Jones' philosophical orientation can be described as Neo-Platonist. In particular, he regarded astrology as a paradigm for Pythagorean numerology. This notion is explicitly promulgated in *Pythagorean Astrology*², in which the astrological aspects are analyzed in two ways:

1. According to the particular harmonic to which they correspond (as: the conjunction is a full circle, the opposition a half circle, and so on); and
2. According to their value, or deviation from exactitude (as: an aspect less than or equal to 1° from exactitude has a value of one; an aspect between 1° and 2° from exactitude has a value of two; and so on).

Generally, the native's 1° aspects show the least individuation—they are his reflex actions, his knee-jerk compulsions to act in a certain fashion (shown by the harmonic). The native's 2° aspects are his attempts to understand or make sense out of his own actions. His 3° aspects are his attempts to obtain cooperation and assurance for his actions. His 4° as-

¹ “The material will be presented to (the student) in relationship with the familiar chart, for use in delineating such figures, but it must be understood that the goal is interpretation directly from life and experience itself, as these register themselves in the consciousness of the individual.” —*Theosophical Astrology*, Sabian 1931, page 1

² *Pythagorean Astrology*, Sabian 1929

pects are his attempts to resist change and to habitualize his actions. This analysis is continued out through values up to ten; higher values are reduced by casting out nines. Every planet in a horoscope is considered to be in aspect with every other planet, taking only that aspect which is closest in degrees of value.

Dr. Jones' best-known technique, the seven temperament types or chart shapings (shown by the distribution of the planets around the wheel) has been described often enough in the literature that I will not discuss it again here, except to note that the meanings of these temperament types are derived from the opposition (Seesaw, Bowl, and Bucket) and the trine (Bundle, Locomotive, Splay).³

In Dr. Jones' most important work, *Essentials of Astrological Analysis*, he set forth several methods of chart interpretation designed to get a grip on the underlying sense or meaning of the horoscope as a whole (as a place to begin interpretation). These methods are based upon the triad: Activity, Circumstances, and Function. These terms refer in the first instance to the distinction between the planets, houses, and signs, respectively⁴, but they also refer to the three types of Natural Disposition and the three pairs of Modes of Self Integration.

A native possesses a Natural Disposition⁵ when one or two quadratures (Cardinal, Fixed, Mutable) in his horoscope are emphasized by the presence of oppositions therein. That is, when there are no oppositions in a horoscope, or when there are only oppositions across the line of the sign, or when all three quadratures contain oppositions (as e.g. in a grand sextile), then there is no Natural Disposition. For this purpose, wide-orb oppositions are taken (17° for oppositions involving the ☉, 12° 30' for those involving the ☿, 10° for the other planets).

When there is a Natural Disposition, then the native has a particular slanting of interest in life: he seeks a sense of personal meaning either as a doer, a thinker, or a people person. When oppositions only occur in Cardinal signs, the native is restless, opportunistic, ambitious, and craves excitement and recognition primarily. When oppositions occur only in Fixed signs, the native is idealistic, imaginative, moral and self-justifying. When oppositions occur only in Mutable signs, the native is naïve, friendly, and most interested in people and relationships.

When there are oppositions in two quadratures, the emphasis goes to the third, unaccented quadrature by Negative Indication: the ambivalence created by the two competing areas of direct stimulation is resolved into the third, neutral form of self-outreaching—but with a twist. For example, the native with both Fixed and Cardinal oppositions has a Mutable Natural Disposition by Negative Indication: he will lean towards

³ *Essentials of Astrological Analysis*, Sabian 1960, pp 28-29

⁴ *Essentials*, page 7

⁵ *Essentials*, pp 12-26

both idealistic motives on the one hand and towards opportunism on the other, and will try to resolve this inner conflict through his personal relationships. His friendliness will not be the uninhibited friendliness of the positive Mutable type, but will have an element of self-consciousness and calculation to it.

Dr. Jones made extensive use of the principles of preponderance and absence (which he termed “Negative Indication”) of a given astrological criterion to illustrate the meaning of that criterion.⁶ When there is a preponderance of some astrological criterion (e.g. planets in Fire signs, or Mutable signs, or angular houses, or in their own ruling signs, etc.) in the horoscope then there is a definite weighting (heaviness, compulsiveness, obsessiveness) in the native’s personality along the line of the corresponding trait. When there is an absence of one criterion from a set of astrological criteria (e.g. absence of planets in fire signs, or Mutable signs, etc.) then the native’s personality will exhibit an exaggerated or hollow version of the corresponding trait, as if in overcompensation for a felt psychological lack. The distinction is between an instinctive set of mind and an intellectualized construct—rather like a parody of what the trait usually indicates.

Dr. Jones distinguished four Planetary Departments: the Department of Vitality, consisting of the ☉ and ♃; the Department of Motivation, consisting of ♋ and ♏; the Department of Efficiency, consisting of ♀ and ♂ (with ♄ in a supernumerary role); and the Department of Significance, consisting of ♁ and ♀ (with ♄ in a supernumerary role). When there is a major aspect, using wide orbs, between the two planets that comprise a Planetary Department, then there is emphasis in that Planetary Department; and which of the Planetary Departments are given emphasis in a horoscope determines the native’s Self Ordering.⁷ Where the Natural Disposition reveals the native’s slanting of interest in everyday life—what he is curious about and pays primary attention to (activities, ideas, or people), the Self Ordering reveals his characteristic attitude towards life—how he mobilizes himself psychologically.

When only the Department of Vitality is emphasized (i.e. the ☉ and ♃ are in major aspect, but none of the other pairs is in mutual aspect), the native possesses an insouciant self-sufficiency that can make do with whatever life presents. When only the Department of Motivation is emphasized, the native approaches life with a weighty purposiveness or intentness. When only the Department of Efficiency is emphasized, the native sees life in terms of expediency or practicality and follows the line of least resistance. When only the Department of Significance is emphasized, the native has a deep sense of responsibility and duty to the race at large.

⁶ *Essentials*, pp 259 ff

⁷ *Essentials*, pp 145-191

When three Planetary Departments are emphasized, the focus goes to the fourth, unemphasized Department by Negative Indication. Thus, when only the Department of Vitality is unemphasized, the native tends to be a loner because he is a dreamer, or out of step with the world around him. When only the Department of Motivation is unemphasized, the native becomes detached, intellectual, and cynical. When only the Department of Efficiency is unemphasized, the native tends to be over-eager for results, thereby missing many opportunities. When only the Department of Significance is unemphasized, the native tends to be dogmatic, absolutist, and dictatorial.

When no Planetary Departments are emphasized, the native possesses great tolerance and openness yet lacks a sense of effective direction in life. When all four Planetary Departments are emphasized, the native tends to be overwhelmed by life and feels compelled to be on top of every development.

The most interesting case occurs when only two Planetary Departments are emphasized: there is then present a Mode of Self-Integration. There are six types of which correlate with the triad of Activity, Circumstances, and Function. When Vitality and Significance or Efficiency and Motivation are emphasized, then the native mobilizes himself through Activity: he must make life a game, and he plays it to the hilt. Emphasis in Vitality and Significance gives a willingness to attempt anything; emphasis in Motivation and Efficiency transforms the life into a private laboratory for the self's purposes. Similarly, when Vitality and Motivation or Efficiency and Significance are emphasized, then the mobilization is through Circumstances. There is little self-adjustment or personal interaction with the world at large, which is taken as given. Emphasis in Vitality and Motivation contributes quite a bit of the Great-I-Am to the makeup; emphasis in Efficiency and Significance holds aloof from life's entanglements and commitments. When there is emphasis in Vitality and Efficiency or in Motivation and Significance, the mobilization is through Function, which implies concern over human relationships and self-fulfillment through self-discipline. Emphasis in Vitality and Efficiency gives a faithfulness and sense of commitment to people and situations; emphasis in Motivation and Significance gives an allegiance to ultimate meanings and remote considerations.

Dr. Jones gave the term "Theosophical Astrology" to an analytical system that deals with man as the product of his conditioning by his environment. It concerns Emotion, the inner experiencing of social or conscious activity,⁸ and involves only the signs, which are divided into seven and five. The seven signs from ☿ to ♃ inclusive deal with the passive or responsive side of self, and the five signs from ♄ to ♆ inclusive, taken in

⁸ *Theosophical Astrology*, Sabian 1931; also "The Ladder: Research on the Astrology of the Psyche", *Astrological Review* vol. 46 no. 2, Winter 1975

reverse order, deal with the active or stimulating-others side of self.

When all, or most, of the planets in a horoscope are in the seven signs that form the right hand column of the Ladder, the native is more a direct and uninhibited part of life; he is more instinctive and irresponsible. When all or most of the planets are in the five signs in the left hand column of the Ladder, the native is more self-directed, volitional, and responsible.

In the Theosophical system each planet is taken in order and a judgment is derived from the sign in which it is placed. Planets below the bottom line (i.e. in $\overline{\text{A}}$ or $\overline{\text{B}}$) give a sustainment in the everyday world of general conditioning. Planets above the upper line (in C and D) give a transcendental sustainment out of which highly original contributions might be encouraged.

The Ladder:		C
		D
	A	E
	B	F
	G	H
	I	J

Planets on the $\text{H}-\text{J}$ plane reveal a simple urge to gain experience. Planets on the plane of $\text{G}-\text{I}$ reveal a sense of personal needs and privileges. Planets on the $\text{B}-\text{F}$ plane reveal a desire to possess in terms of power and understanding. Planets on the plane of $\text{A}-\text{E}$ reveal an involvement with ideas and concepts.

In addition, seven “crucifixions” are distinguished whenever all of the planets, or all the planets of issue, cluster together in given signs. The Carnal Cross occurs when all planets of issue (or e.g. a preponderance of planets) are situated in J and I : this gives a crucifixion of bondage to the socializing elements of life (with dissipations) without capacity to either capitalize upon the experience or to stop it. The Ecstasy Cross occurs when all planets of issue cluster together in C and D : this gives a crucifixion wherein the being has great visions and upliftment but is unable to embody anything so gained in any genuine physical actuality. The Stolidity Cross occurs when the emphasis is in $\text{J}-\text{I}-\text{E}-\text{F}$: this is a crucifixion in which man is wholly a part of all things and yet utterly unable to draw apart even for perspective—the bondage to satiation. The Emotional Cross is a crisscross arrangement (usually strengthened by actual oppositions) of planets in $\text{I}-\text{B}-\text{F}-\text{G}$: all factors too close to the “midriff of being” for either stability or perspective. The Functional Cross, in $\text{A}-\text{J}-\text{E}-\text{H}$, gives a crucifixion through too catholic tastes and interests—an ease of life that discourages real growth. The Experience Cross, in $\text{G}-\text{F}-\text{C}-\text{I}$, crucifies its possessor because Aries is the only sign on the responsible side. The Volitional Cross, in $\text{B}-\text{I}-\text{D}-\text{A}$, crucifies its possessor because I is the sole irresponsible point or real outlet in experience.

The Theosophical System is but one of 12 possible seven-five divi-

sions of the zodiac. In Hermetic Astrology⁹ another such division is analyzed, the signs ♈ through ♋ inclusive comprising the seven and the signs ♌ through ♍ the five. In Hegelian Astrology¹⁰ a third seven-five division is analyzed, the signs ♊ through ♎ comprising the seven and the signs ♏ through ♐ the five.



Up from Disability John Callahan, Cartoonist & Quadriplegic

DON & GEORGIE¹¹ BORKOWSKI

THE CARTOON shows a flight attendant helping a blind man and his seeing-eye dog onto an airplane. The caption reads, "...and we've arranged a window seat for your dog so you can enjoy the view." Another cartoon depicts the Schizophrenia Ward of a mental hospital during Christmastime. The carolers are singing "Do You Hear What I Hear?" The drawing on the dust jacket of a book presents a mounted sheriff and deputy finding an abandoned wheelchair in the desert. The sheriff says, "Don't worry, he won't get far on foot." And that is the title of the book.

Sooner or later, many people who see these cartoons will be offended or disgusted. Others will be puzzled at how such politically incorrect humor can get published in this day and age, especially as the artwork is so primitive. John Callahan draws these cartoons for Portland's *Willamette Week*, a weekly newspaper that might have been called "underground" when it was founded 25 years ago. Those cartoons whose meaning transcends Portland are syndicated to other alternative newspapers throughout the country. How does John get away with it? Well, the fact that he's been paralyzed from the neck down since the age of 21 has much to do with it. As members of various ethnic and cultural minorities can, without impunity, refer to themselves with slurs the rest of us must never use, John Callahan knows that he's in a very specialized niche.

⁹ *Hermetic Astrology*, Sabian 1933

¹⁰ *Hegelian Astrology*, Sabian 1933

¹¹ This article was begun back in 2001, before Georgie died. Her feedback was a valuable help to my cleaning up my own Sagittarian bluntness—DB

Callahan's cartoons can be wickedly funny, and it can be very embarrassing to be caught laughing at them, especially if one is trying to convey an image of sensitivity. But in his own way, John Callahan is endeavoring to raise the consciousness of the world and to raise the awareness that the differently-abled are people, too.

Once out of idle curiosity I investigated John's web site, www.callahanonline.com, and signed up for his monthly newsletter. As he solicited questions and commentary, I boldly admitted that I am an astrologer and asked for his birth information. John replied that he was born in Portland, Oregon on February 5, 1951 at about 2:45 a.m. at the old St. Vincent's Hospital. John's chart explains a great deal, as nearly every factor in John's chart plays a part in what makes John Callahan John Callahan.

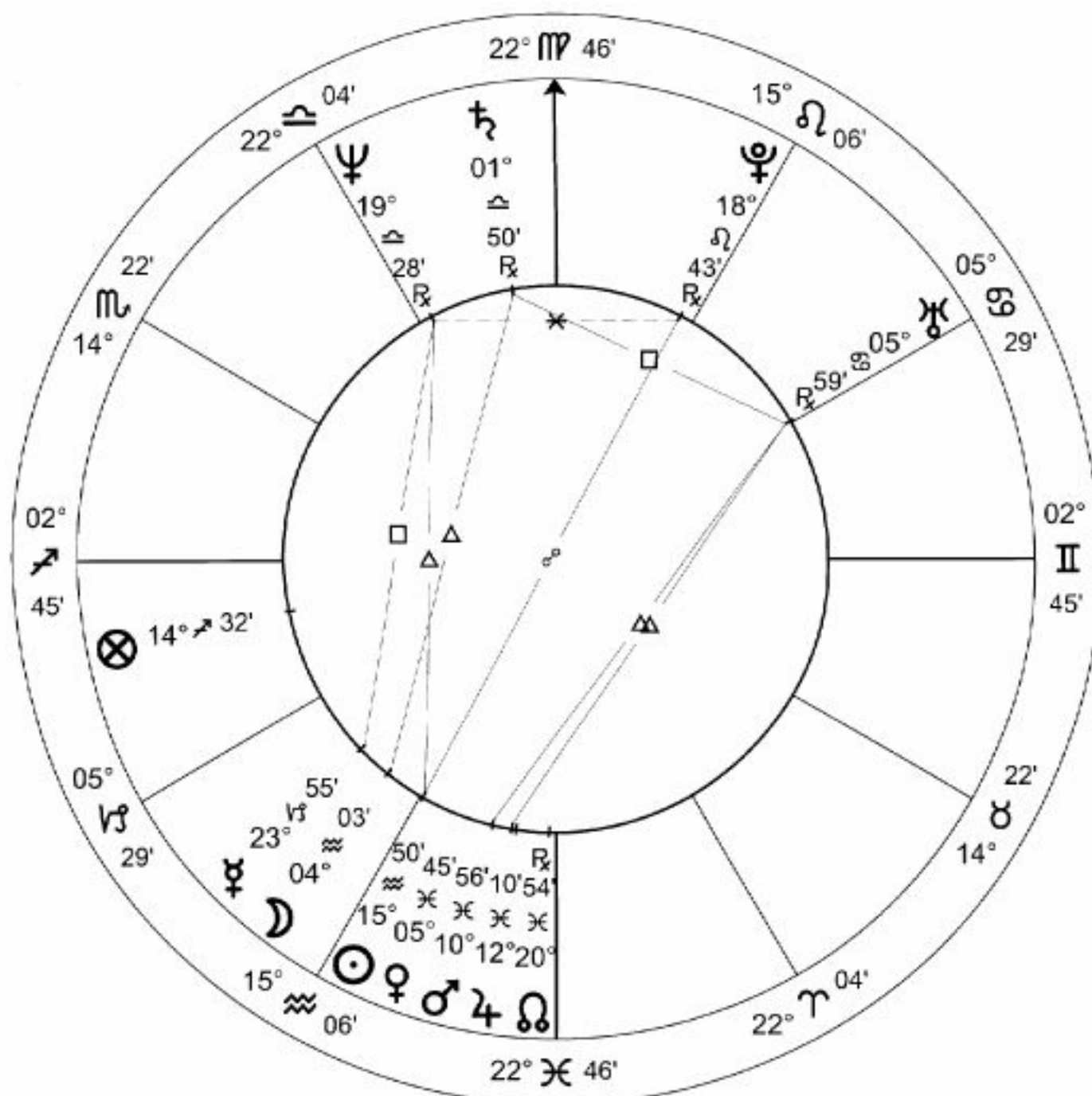
Before I go any farther, you may be wondering how a quadriplegic can draw, anyway? John is able to draw with a lot of hard work. An assistant will strap a pen into his hand, and John moves the pen by shrugging his shoulders. Looking at the chart, we see ♀ in ♌. That, taken alone, could show that his communication and mobility are both keyed to ambition and discipline. Furthermore, conventional astrology tells us that anyone with four planets in the 3rd house will have issues with mobility and communications at the very least. Remember that it takes at least three synonymous indications to make a conclusion worth even mentioning. A heavy 3rd house may also symbolize issues with relatives. I was not at all surprised to learn that John was adopted.

Looking into the traditional workings of John's chart, we see that he has the ☉ in ♒, which certainly fits. I'm sure that there are millions of Aquarians who are neither outrageous nor audacious. Likewise, John has ♈ rising, which is just as believable as the ♒ ☉. And I'm also sure that there are millions of people with ♈ rising that are politically correct and watch what they say. But John Callahan belongs to neither of those groups.

But, first things first, Callahan's horoscope provides a great example of many of the aphorisms that Noel Tyl has developed over the years. Starting with the ☉-☽ blend, the double ♒ person needs to be socially significant and, at the very least, unusual. Likewise, there is the drive to innovate and intellectualize. John is all of these. Any form of physical disability will force a person to use their mental capacities as a means of survival. And physical limitations may keep intellectual theories from physical manifestation. John's forum as a cartoonist gives him his pulpit.

Noel Tyl has identified the nodal axis as representing a continuum between the mother in the young and social interaction as one gets older. Still with the nodal axis closely conjunct the parental axis, arcing to exactitude shortly after birth, it's clear that his mother put him up for adoption before she left the hospital. The phenomenon of absent father,

vis-à-vis the retrograde ♄, is also eminently clear, as John's birth mother took the identity of her child's father to the grave with her. John has the ♃ and ♄ in a 165° quincunx aspect. As ♄ rules John's 12th house, the evidence is that John did obsess over his mother's absence. Additionally, as the ♃ rules the 8th house, John misses sex more than he misses being able to walk.



John Callahan
 2:45 AM PST, 5th February 1951,
 Portland, Oregon: 45N31, 122W43

We also see a very prominent Northeast quadrant in John's chart. The Northern hemisphere emphasis suggests unfinished business in the early home. John eventually found out the identity of his birth mother, but not until after she had died. He was pleased to find that her Irish Catholic heritage was recapitulated in his adoptive family, even though John continues to have problems with Catholicism. And there were unfinished issues with his adoptive family, as well. None of the family's subsequent children were adopted. John always felt alienated.

The Eastern hemisphere emphasis is there, too, but perhaps not quite as strong. This emphasis shows a defensive posture. Granted John's Aquarian uniqueness could easily leave him vulnerable to attack, and the defensiveness would be a natural reaction. One incident from 2001 easily illustrates how John could not conceive of anyone attacking him. One of John's cartoons wanted to make fun of the Pope's comment that

he likes rock and roll music. John depicted the Pope singing Patti Smith's "I'm a Rock and Roll N*gg*r". John was castigated thoroughly in *Willamette Week* and other local media for "dropping the 'N-Bomb'". (*Personally, I would have criticized Patti Smith, rather than John.*) But John is an excellent example of what can happen when $\nearrow$ is combined with a lot of ☿ . John's ruling ♄ is in ♏ , and the factor of being made a scapegoat is a distinct possibility.

Finally, the most inter-esting of Noel Tyl's aphor-isms is the planet of oriental appearance. In Callahan's chart, it's the ♅ , which Tyl says is a sign of a natural teacher. At one time, when John discovered that he could still draw, he turned to selling cartoons as a way of making a living. He would even sell ideas to other cartoonists. Cartoon sales led to books of cartoon collections, which led to other books. John even developed *Pelswick*, an animated cartoon for children on Nickelodeon, which featured a teenaged boy in a wheelchair. With each success, John learned that he could reach more and more people. So, although John's teaching is seldom found inside a classroom, there is no doubt that John is a teacher.



Callahan broke his neck on July 23, 1972. John was drunk, and he was the passenger in a car driven by an equally drunken driver. The car hit a bridge abutment, but John survived the crash. I am not sure of the time or location of the crash, other than that it happened in Southern California. So, I will have to default to the birthplace and birthtime for my calculations of the derivative charts, such as progressions, returns and diurnals.

At the time of Callahan's accident, there was very little activity with the various forms of progressions. I checked out the secondary, tertiary and minor progressions, and I progressed the midheaven using the Naibod, Solar Arc and Quotidian methods. Both Tyl and the late Charles Jayne favored the use of solar arcs to progress the midheaven. I got the fewest results in Callahan's progressions using that method. In the secondaries, ♀ opposed natal ♈ , which could be extrapolated to show problems with the vertebrae in the neck. And the ♅ trined natal ♈ . With the Naibod cusps, the ascendant was in the same degree as the nodal axis. And the Quotidian MC was also opposed to natal ♈ . In the tertiaries, the progressed ♋ was ♏ ♀ . The Naibod MC was ♏ ♋ . For the minor progressions, the Naibod ascendant was ♏ ♋ . The quotidian MC was conjunct the progressed ♋ , and the quotidian ascendant had

progressed to its natal place. To summarize the progressions, the most telling factor in all was the involvement of ♀, as the ruler of ☿. The sign of ☿, itself, was not present at all.

Callahan's direct solar arcs showed a much more active framework at the time of his accident. ♀ was ♌ ☉, ♂ was ♌ ♄, ♄ was ♌ ☿, and ♀ was ♌ ♄. Oddly, unless there were some indirect arcs involved, activity involving the angles was suspiciously absent.

Diurnal charts are the missing link between progressions and transits. When calculated for the natal birthtime and birthplace, they are literally a-day-for-a-day progressions! On the day of his accident, Callahan's diurnal ascendant was conjunct his natal ♄, which is conjunct his natal 8th cusp (Placidus). The combination of ♄ and the 8th house suggests either an unexpected death or an unexpected survival. Diurnal (and transiting, of course) ♄ was conjunct John's ascendant, as was the diurnal ☿, too. ♄ rules paralysis. The diurnal MC was conjunct John's ♀/♄ midpoint.

I judge solar and lunar return charts, both on their own merit and by the aspects made to the natal chart. As I said before, I have had to calculate his applicable return charts for Portland. But doing so, Callahan's 1972 return had ♄ ☿ the ascendant, which protected him, even though it didn't prevent anything. ♄ was closely ♌ ♄, and ♂ was on the IC. Significant aspects from the SR chart to the natal included ♀ ☿, ♄ ☿, ♄ ♄ and the ♄ ☿.

Callahan's lunar return chart had ♀ ☿ the Midheaven and ♄ ☿. The lunar return ♄ was conjunct John's ascendant, which was no surprise as the accident was 25 days after the previous lunar return and 3 days before the next.

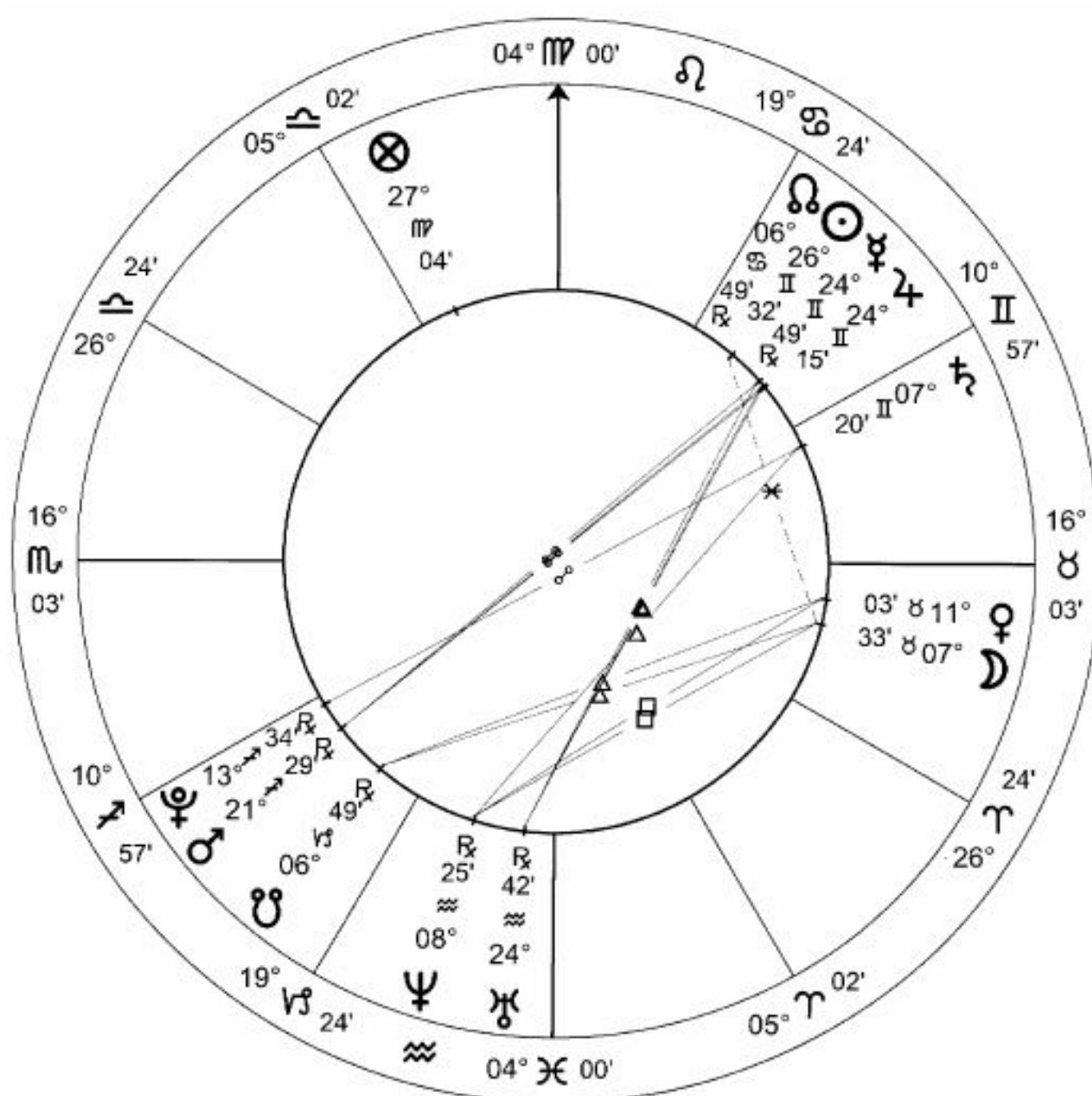
In assessing the astrological factors in place at the time of John Callahan's life-changing accident, several themes emerge. There was a strong outer planet involvement. ♀ symbolizes permanence; ♄ shows both chemical abuse problems and paralysis; and ♄ depicts the sudden and unexpected. Of course, the other planets were important, too. ♂ shows physical injury. ♄ gives some mitigation. ♄'s involvement with bones is clear. And ♀, of course, rules the neck. I was amused that John's progressions counted for so little, but all open-minded astrologers should be aware that not all people respond to all astrological factors.



Will I Visit Robert on Monday?

RUTH BAKER D.T.Astrol., Q.H.P., CMA

I HAD PLANNED to visit my disabled friend Robert on the 18th June, but unfortunately he developed a mysterious rash which the doctor thought might be infectious. Robert was concerned that I would catch it and thought it wiser if we postponed the visit to see if the rash would worsen or disappear. We rescheduled the visit provisionally for Monday the 25th June. I asked the question because I needed to plan a busy week's work around a day away from home.



Will I Visit Robert on Monday 25th ?

4:35 PM GMT, 17th June 2001: 51N48, 1E09

I am represented by the Ascendant ruler, ♂, and Robert as a close friend by the 11th house ruler, ♀. The position of ♂ in the turned 4th house (radical 2nd) is significant because one purpose of going to see Robert was to look at one of his properties which was being decorated prior to re-letting. Robert (now sadly no longer with us) was wheelchair-bound and needed help.

My co-significator, the ♃, is in the radical 6th, reflecting the question about illness. ♀ is also in the 6th, showing our joint concern about the visit. The two planets are in mixed reception with ♀ in the exaltation of the ♃ and the ♃ in the sign, triplicity and term of ♀.

The ♃ applies closely to a conjunction with ♀ and rules the 9th house, indicating a journey. The journey to Robert’s house from the east coast of England where I live is long and tedious, despite being in London (one can get to Paris faster!) and is certainly a 9th house matter for me.

The position of my significator, ♂, by emplacement, the mixed reception between the ♃ and ♀, and the ♃’s applying conjunction with ♀ assured me that the visit would take place as planned, especially as Robert’s significator, ♀, is just about to leave the 6th of illness and is the strongest planet in the chart. I did not consider the turned 6th house to be involved as in the context of the question all I wanted to know was whether my planned visit would take place.

Robert’s rash had disappeared by the Monday so I was able to visit him. The journey was a certainly a 9th house marathon, partly due to a security alert at London Bridge station that held up all the tube trains!

Essential Dignities					
	Sign	Exalt	Trip	Term	Face
☉	♀	-	♂	♂	☉
☾	♀	☾	♀	♀	♀
♀	♀	-	♂	♂	☉
♂	♀	☾	♀	♀	☾
♂	☉	-	☉	♂	♂
♂	♀	-	♂	♂	☉
♂	♀	-	♂	♂	♂
☿	♀	♀	♀	♂	♀

Peregrine, Detriment

☉ day, ♀ hour (hour rules angle)
☾ from VOC to ♂ ♀; ☾ MR ♀



Isaac Newton & the Septenary¹



KEN GILLMAN



THE SEPTENARY is the simplest method this writer knows for understanding the growth of an individual and predicting the sequence and timing of major events in a life. It is also an excellent tool for understanding how the different horoscopic components operate in relation to each other.

The method is as follows: First calculate the natal horoscope in the usual manner, relating the planets at the moment of birth to the degree on the Ascendant. Next, note the sequence of the seven personal planets as they will come to the rising degree after birth.

The seven personal (also known as 'classical') planets are the ☉ and ☿ (termed planets here), ♀, ♁, ♂, ♃ and ♄. No other bodies are used. ♀, ♁, ♂, ♃, the ♀s, and any asteroid or body hypothesized by the different modern schools are not used. Only the geocentric positions of the seven personal planets are used; the heliocentric positions are ineffective.

The natal horoscope is a snap-shot, the birth moment one of pause. It is the primal *augenblick* that stills the continuous movement of the Earth; the revolving planets and expanding universes are halted, for just the briefest of split moments. The birth chart portrays the relationship between the planets and a single location on the Earth at the moment of a new birth. At this unique time the newly-born is exposed to an indelible impression of the nature and relative positions of the planets. Immediately thereafter movement continues, the universe expands yet further, providing room for its latest inhabitant, the Earth continues her diurnal rotation, and each of the seven primary bodies in turn is brought to rise in the eastern sky. As each body crosses the horizon, it takes over the direction, the pattern of growth and the coloring of the life of this newly born, for a period that lasts seven years.

The ascending degree represents a clear line of demarcation. A body with less longitude than the Ascendant should be considered to have already risen. A body in such a position will not be the first body to rise after birth.

In the horoscope of Isaac Newton, illustrated at Figure 1, the seven personal planets rose after birth in the following sequence: first ♀, then

¹ I have written on the Septenary before but I now find there are a minority of individuals for whom the sequence of planets after age 49 differs from the way it occurred with Gandhi, my previous subject. Newton is one such. Events in the life between age 42 and 48 allow us to discover which of two alternative planetary sequences will control a person's later years.

the ☉, followed by ♀, then ♃, next came ♄, then ♂, and last of all, the ♀. This sequence of rising is measured in longitude.

Newton's birth is recorded as occurring *early* on Christmas morning, 1642 (old style)—January 4, 1643 (new style)—in the manor house at Woolsthorpe, near the village of Colsterworth (52N48, 0W37), seven miles south of Grantham in Lincolnshire, England. He is fatherless², his father having died the previous October, and apparently premature, “so tiny that no one expected it to survive.” His life hung in a balance for at least a week. He was baptized 1st January 1643.

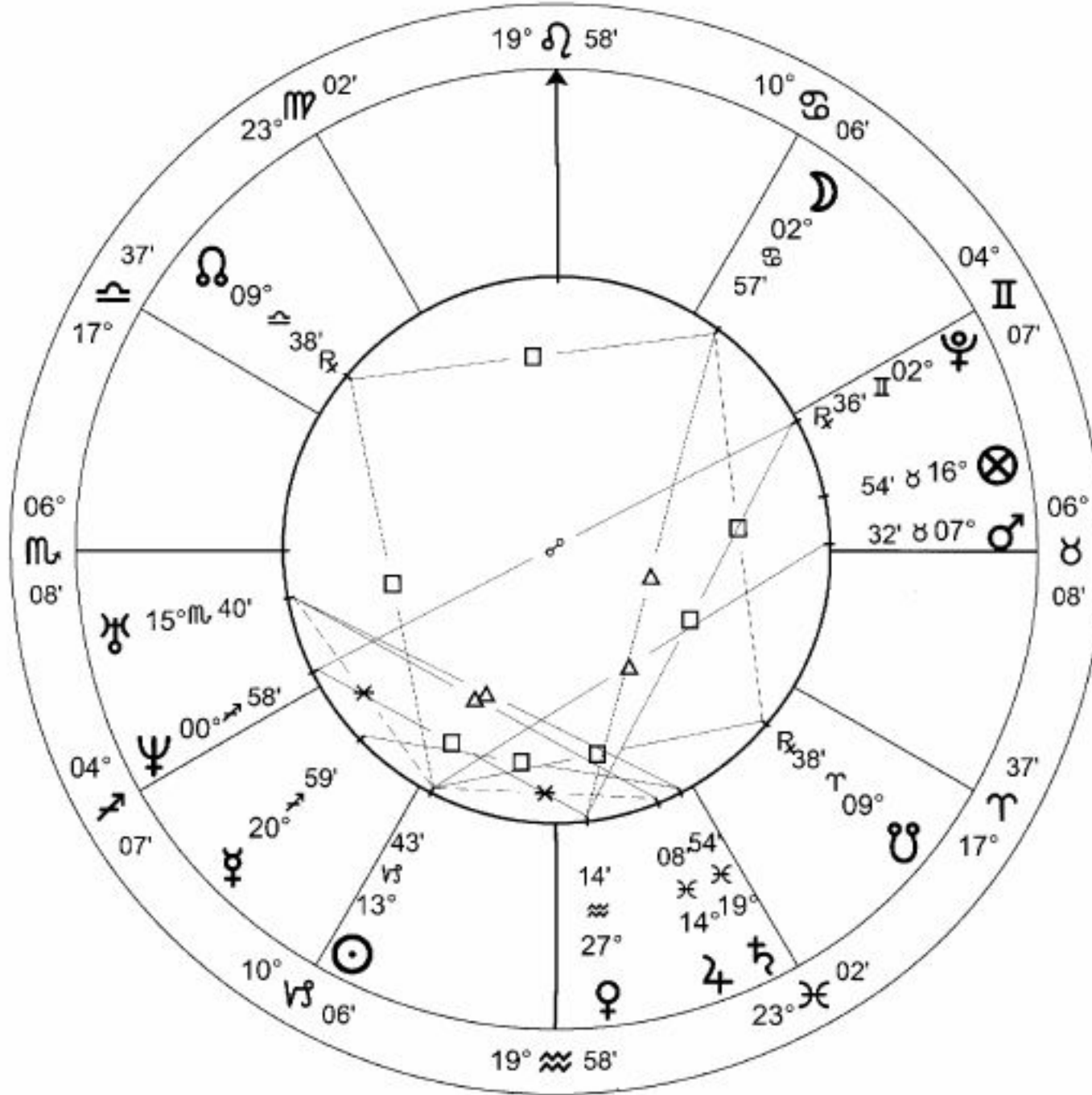


Figure 1:
Sir Isaac Newton FRS
2:36 AM LMT (02:33 UT), 4th January 1643 (NS)
Woolsthorpe, England: 52N48, 0W37

A chart for 1 AM local time, given by Alan Leo in *Notable Nativities*, is generally accepted. This has 19° ♄ (the exaltation degree of ♄) rising with *Sirius* also in the east. It provides a superb Ascendant, no doubt proper for the greatest scientist the world has known, but neither Newton's facial features, his recorded likes and dislikes, nor events in his life tally with ♄ rising. In appearance he is obviously strongly influenced by ♄—deep, penetrating eyes, a large prominent, hooked nose with a split

² His father born 21st September 1606, died at age 36 in early October 1642. He was illiterate, a landowner and lord of the manor, “a wild, extravagant and weak man.” His parents, Isaac Newton and Hannah Ayscough, married in April 1642.

at the end, and a small mouth. He had no interest in anything Venusian: he never married and there is no record of any sexual encounters; he did not appreciate music, art or poetry. He told a friend, William Stukeley, that he went to the opera once “the first act,” he said, “I heard with pleasure, the second stretched my patience, at the third I ran away.” He is reported to have described poetry as “a kind of ingenious nonsense.” As we will see when we examine events associated with the different planets in his septenary, Newton experienced many difficulties in his life when ♀ was involved, which is not something that normally occurs when the lesser benefic rules the rising sign.

The 6° ♍ chart at Figure 1 fits much better with Newton’s appearance, with his brooding, suspicious nature, with his fits of anger, and with his life-long alchemy interests. The key aspects in the chart are: ♄ ♂ ♀, ♃ ♂ ♄, an almost full ♀, ☉ * ♃, ♀ ☐ ♄, a rising ♄ (♌ ♃) and setting ♂, and the ♀ and ♃, both strong in their own signs, ruling the key trinal houses, the 5th and 9th.



He was of middle-stature, i.e. short, and in his later years, plump. He had a full head of hair, no baldness. Even as an old man he retained the bloom and color of youth and all his teeth save one. This is in accord with the two-fold affect of his ruler, ♂, which is positioned close to the Descendant in 7° ♋. Its aspect to the ♍ Ascendant is highly beneficial, even if the aspect is an opposition—planets do not harm their own signs—and gave Newton good health throughout most of his long life, but its placement in ♋, the sign of its debility, in the 7th house gave him many enemies, made him paranoid, stubborn and ill tempered, and must be associated with the fact that he never married. He liked the color crimson, which I associate with ♍. He used it for all his draperies and ‘lived in an atmosphere of crimson’. The associated conception chart, an exceptionally strong seesaw, is shown at Figure 2.

For our purpose, however, it doesn’t matter whether ♌ or ♍ is the rising sign. Either way, the same sequence of classical planets holds and ♀ is the first to rise. It is only when we attempt to interpret the septenary and to understand why particular events occurred under different planetary combinations that the difference between ♌ and ♍ becomes important. It is then, I submit, that the evidence for ♍ rising becomes overwhelming.

☿ was the first planet to rise after Newton's birth. It did so four hours later. ☿, by definition, directed the first seven years of Newton's life. Less than an hour after ☿, the Earth's rotation brought the ☉ to the Ascendant. The ☉ is therefore the ruler of Newton's second septenary, the seven years that ended when he reached the age of fourteen.

In a similar fashion, ♀, the third planet to rise after the birth, colored the 7-year period that ended when he became twenty-one. And so on. ♃ appeared next, the fourth in sequence, to rule the period between ages 21 and 28; then ♄, 28-35; then ♂; and finally the body that had last risen before Newton's birth, the ♃, appeared again at the ascending degree a day after Newton's birth. The ♃ thus ruled the seven years from age 42 to 48. What occurs from age 49 on will be considered in the second part of this article.

The first of the classical planets to rise after birth, ☿, represents Newton's future; it symbolizes the main purpose of his life. The body that had risen last before the birth, the ♃ here, symbolizes Newton's immediate past.

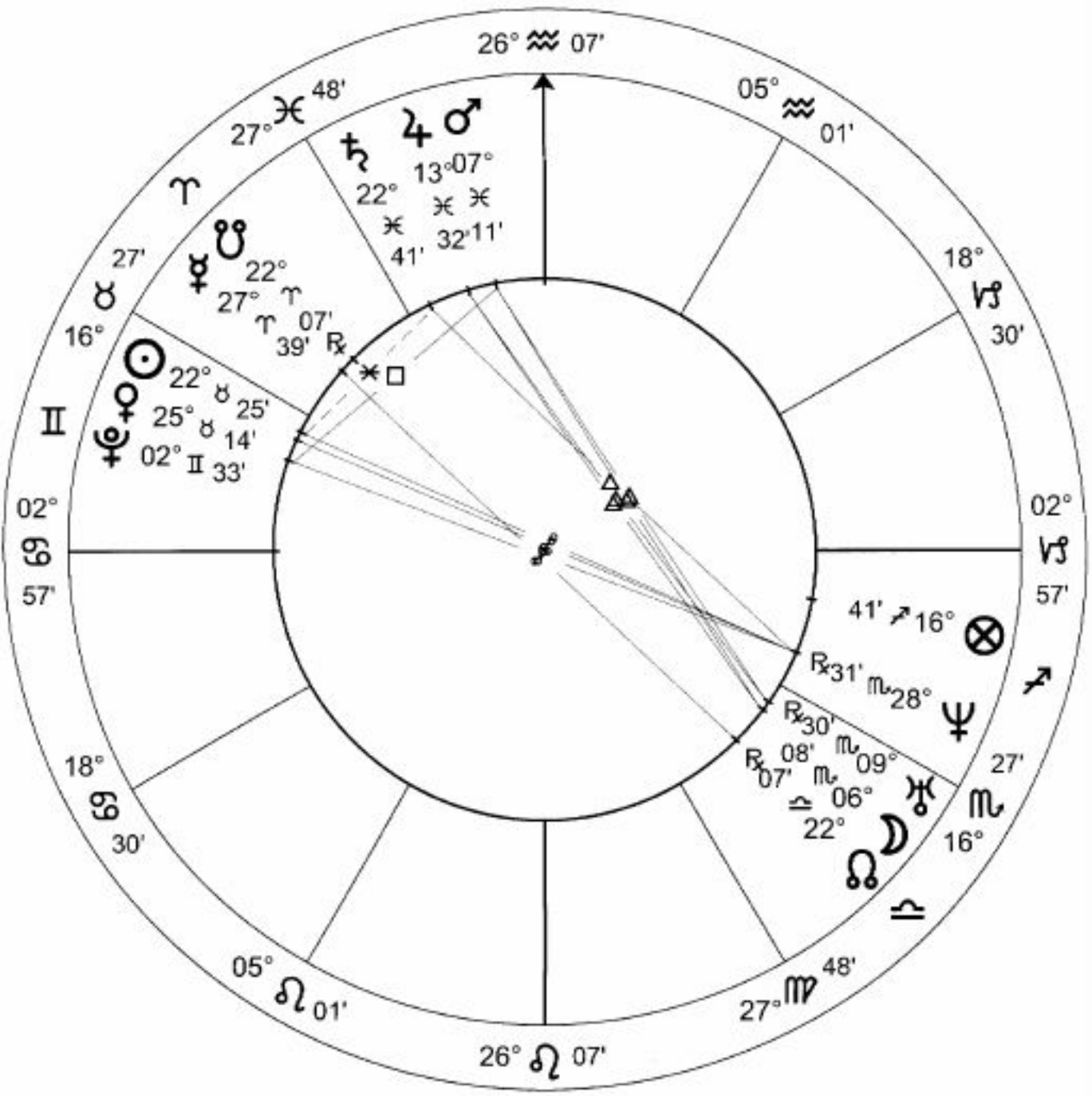


Figure 2:

Sir Isaac Newton: Conception
6:29 AM LMT (06:27 UT), 13th May 1642

In turn, each of the classical planets therefore rules seven years of an individual's life, a year-week. And each of the separate years within these year-weeks can be seen as having a specific nature.

The initial year of each set of seven is entirely of the nature, defined in terms of its Zodiac position, original House location and the as-

pects it makes, of the planetary ruler of the septenary period. This year, the first of any set of seven, is invariably one of new beginnings, stimulated by and of the nature of the newly rising planet. The individual will experience a new impulse that may at first occur internally, at a level below the personal consciousness. As yet the new life direction exists only as a potential that has to be developed. Only later will the impetus for a change in life direction be seen to have occurred during this beginning year. There can be much emotional confusion this year, the life direction seeming to be strangely elusive and uncertain as new possibilities flutter among the person's nightly dreaming. Much depends on the planet that has now come to rule the septenary. When this is the ☉, the individual may become more impulsive than usual, he will wish to experiment, and there can be a new emotional intensity, a feeling of freedom and of new beginnings. Similar feelings often occur when ☿ or ♃ takes over the rulership of the septenary. This year can be considered the *Sunday* of any year-week, irrespective of which body has become the new septenary ruler. The astrologer will be greatly aided in his interpretation of the effect of any septenary ruler and the meaning of seven years of its rulership, by erecting a chart with the ruling body placed at the Ascendant.

The second year within each set of seven has the ruling planet of the septenary coming, by direction, to the natal position of the first classical body it meets after rising above the eastern horizon, going in a clockwise direction around the natal chart. In the previous year the septenary ruler was brought from below the Earth to the horizon and now the rotation of the Earth lifts it yet further to the position of the classical planet that rose immediately before it.

The example of Newton will make this clear. His first year of life was characterized by ♀ rising in the east. His second year by ♀, directed higher in the sky, coming to the position of his natal ☽. The new impulse of the previous year that was triggered by the rising of Newton's ♀ now begins to express itself more completely. The second year of Newton's life is therefore symbolized as ♀ coming, by direction, to conjunct his natal ☽: he will want to communicate, to articulate the truth as he knows it. Similarly, the twenty-third year of Newton's life, which is the second year of his fourth seven-year period, is typified by the ruler of the fourth septenary, ♃, the fourth body to rise after birth, coming to the position of natal ♀, the first classical planet Jupiter meets after it rises.

In each instance the new septenary ruler has encountered the planet that ruled the previous 7-year period. The future is meeting up with the immediate past. Such an encounter, the new ruler meeting the ruler of the previous septenary, automatically occurs in the second year of each septenary, excluding the initial one (although some might want to say the planet that rose last prior to birth describes the immediate past life). Irrespective of the nature of the planets involved, this second year of the seven is likely to be difficult. What was developed during the previous

seven-year period does not always adapt to the direction in which the new life-impulse wishes to go. Expect therefore to observe *resistance from the past* at ages 1, 8, 15, 22, 29, 36, and 43—we'll discuss later what occurs at age 51 and thereafter. The nature and intensity of this conflict depends on the two bodies involved and how they are related in the birth chart. The individual may become over cautious, even fearful, and try to avoid making the changes in life that are necessary if the new impulse (begun the previous year) is to be fulfilled. He is still only vaguely aware of the new direction in his life. He may become overwhelmed by memories of the past, even paralyzed by them. Psychological conflicts and financial or social problems may arise at this time. Think of this second year as the *Monday* of the year-week; irrespective of the planets involved, there will be some "Monday morning blues."

As the septenary ruler continues to rise in a counterclockwise direction it will encounter the next classical planet in **the third year** of each septenary period. When ♀ is the septenary ruler in Newton's chart, the next personal body it encounters after the ☽ is ♂. When ♄ is the septenary ruler it first comes to ♃ and then moves on to meet ♀. This third year can be thought of as the *Tuesday* of each of the septenary year-weeks. It is always of the nature of an archetypal ♂. The new trend that began two years earlier now takes on a definite form. How this happens is clearly defined by the directed conjunction that occurs this year. This should be an active time, the individual becoming more *outward*, yet this apparently positive approach to life may be accompanied by feelings of loneliness and inadequacy. The new direction the life wants to go may seem unrealizable; one's means may appear too few. This feeling of a lack of ability and resources can become very acute; yet with it there is often an intense internal pressure to go on, and opportunities to do so are likely to occur in his immediate environment. Despite the feelings of inadequacy that will be experienced in one way or another this year, it is in these twelve months that a clear definition is formed of the extent to which the septenary ruler will affect the life during this seven-year cycle. What is planned this year, what is imagined, and the clarity and detail of this preparation, sets the limits of what is possible. This Martian year is a karmic period; what is attended to in the third year of the seven will clearly bring a reaction in the sixth year of this same cycle.

The fourth year of the seven-year cycle is always of the nature of ♄: a cross-road. During the year at least one major choice has to be made. If the native doesn't make it himself, others are likely to do so for him. This choice may be either conscious or unconscious, depending on the nature of the septenary ruler and the level of maturity of the individual. The ruler has now come to the third of the other six classical bodies it will encounter as it is directed around the wheel. For Newton, at age three, this was the year ♄ came to ♄ and the choices made that year affected Newton for the remainder of his life. Two septenaries later, at age

Table 1:

The First 49 Years

The table details the age at which each of the planetary combinations occurred in Newton's life

Septenary Ruler	Planet stimulated by septenary ruler						
	☿	♄	♂	♅	♆	♀	☼
☿	0	1	2	3	4	5	6
☼	8	9	10	11	12	13	7
♀	16	17	18	19	20	14	15
♆	24	25	26	27	21	22	23
♅	32	33	34	28	29	30	31
♂	40	41	35	36	37	38	39
♄	48	42	43	44	45	46	47

In the above table, the planets in the left-hand column are listed in their order of rising, in a counter-clockwise direction. The listing of planets at the top of each age column from left to right begins with the first planet to rise after birth (☿) and then gives each of the other bodies in turn, moving in a clockwise direction.

The age at which each seven-year period begins is indicated by the age in boldface. This occurs at the youngest age within a row. The planet ruling the septenary is then shown as stimulating itself (correctly it is then conjunct the Ascendant). This is the year when the influence of the septenary ruler is purest.

Within the same row, the sequence of ages commence with the age marked in boldface, then increases from left to right. If any bodies remain unallocated, the sequence of ages begins again at the far left. The same sequence of planets occurs throughout, only the leading planet changes.

seventeen, ♀, the directed ruler came to the ♄ and Isaac's mother was persuaded to let him leave the farm and go back to school. At age 24, as ♆ came to ☿, he was elected a Fellow of Trinity College, Cambridge (a choice others made). ☿ is the planet of choices, and this fourth year should be considered the *Wednesday* of any year-week. The year will probably be one of mental struggle and conflict. Indeed, a fourth year without any obvious mental conflict is often an indication that the new impulse, the very purpose of this particular seven-year period, has been rejected. This can indicate that the individual's growth has become stunted, that he has fruitlessly resigned himself to stay with the old, safe patterns. During this important year of choice, the individual may decide what to do himself, usually after much mental anguish, or circumstances may contrive to force the decision upon him.

The fifth year of Newton's first septenary began on his fourth birthday, as ☿ reached the position of natal ♆, the fourth of the other classical bodies. This year is the *Thursday* of the year-week; it is always of a Jovian nature. It can be the year of greatest self-expression in the cycle, when the keynote of the entire period reveals itself with great per-

sonal intensity. It is a year of *flowering* and conscious development within the limits of what was realized, planned or dreamed two years earlier during the Tuesday of this year-week. The manner of this flowering will be of the nature of the planets involved now, but whether this is a positive or negative experience also depends to a very great extent on how the previous year was tackled. If the appropriate choices were made in the previous year, there can now be a contact with one's highest potential. A teacher may appear, someone who can guide or help. For those who have allowed themselves to give up and sink into inertia, this fifth year can instead be a very negative experience. During it any remaining hopes and dreams can be utterly destroyed. In Newton's ♃ septenary, this occurs at age 32 and is symbolized as ♃ coming to ♀. That year, by his act of signing the register, he became a full-fledged member of the Royal Society, the world's most elite scientific assembly.

The sixth year within any seven-year cycle is of the nature of ♀. This is the *Friday* of the year-week, a time of *fruition and culmination*. However, one should not be too quick to say "Thank Goodness it's Friday." Like the second of the seven years, to which it is closely related, this sixth year is not always easy. There is often a need for some form of sacrifice, something may have to be given up—some cherished ideal from the past, an old personal contact perhaps. The individual can experience a restless sense of frustration and much dissatisfaction. There can be deep and tragic experiences. In this sixth year of the seven there is often the need to assess one's success or failure, to place oneself on Libran scales. The current seven-year cycle is winding down, what has been attained in it is close to completion; thoughts of a new state of being may fleetingly enter into the individual's dreams. He is being readied for future new growth. For Isaac Newton in the ♀ septenary this occurred when the directed ♀ came to the position of natal ♀. In the later seven-year cycle ruled by the ♂, it occurred at age 40 as the directed ♂ came to the position of natal ♀. That year Newton was separated from his 20-year-long room-mate, an appropriate event in a septenary whose theme was separation.

Alexander Rupertti has called the **final year** of any seven-year cycle the seed year. The septenary ruler has come all around the chart to the position of its successor, the personal planet that immediately follows it. The possibilities for growth inherent in the current septenary seem exhausted. An entire part of life is ending and there is a need for newness. This seventh year contains the promise of a new beginning in the future. It should be a year of joyous fulfillment as the old phase of life closes, but all too often the need and hope for something better in the future predominates. Where there has been failure and frustration instead of fulfillment, a sense of inadequacy in the face of family or social pressure, there is the need and hope for another opportunity to start afresh. Irrespective of which planets are involved, this is always ♄'s year, the *Satur-*

Table 2: Generalized Meanings of Different Septenary Years

<i>Year within Septenary</i>	<i>Generalized meaning¹</i>
First	Feeling one's way to a new condition of being.
Second	Resistance from the past
Third	Attempting to exteriorize the new impulse in a definite form.
Fourth	Critical turning point. Can the pull of the past be overcome? Either growth or disintegration.
Fifth	The flower stage of the year-week. The year of greatest self-expression in which the keynote of the Septenary may be revealed.
Sixth	What is implied in the Septenary now bears fruit.
Seventh	Culmination and promise of a new start

day of the year-week, and it is either a period of culmination and illumination, or one of ending. Either way, this seventh year contains within it the substance of the next seven-year period, which will be ruled by the planet now being stimulated by the old septenary ruler. When ♀ ruled Newton's septenary this was the year when it came to natal ☉, which subsequently took over and ruled the next seven-year cycle.

A N EVENT in Newton's Early Life

Examples are always better than explanations. Let's see how the Septenary is related to events within Newton's life. Refer to Table 1. The planet ruling each septenary is listed down the left-hand column; the planets to which it is directed during its seven years are listed across the top of the table. The age when a septenary ruler is conjunct a particular planet is given in the body of the table.

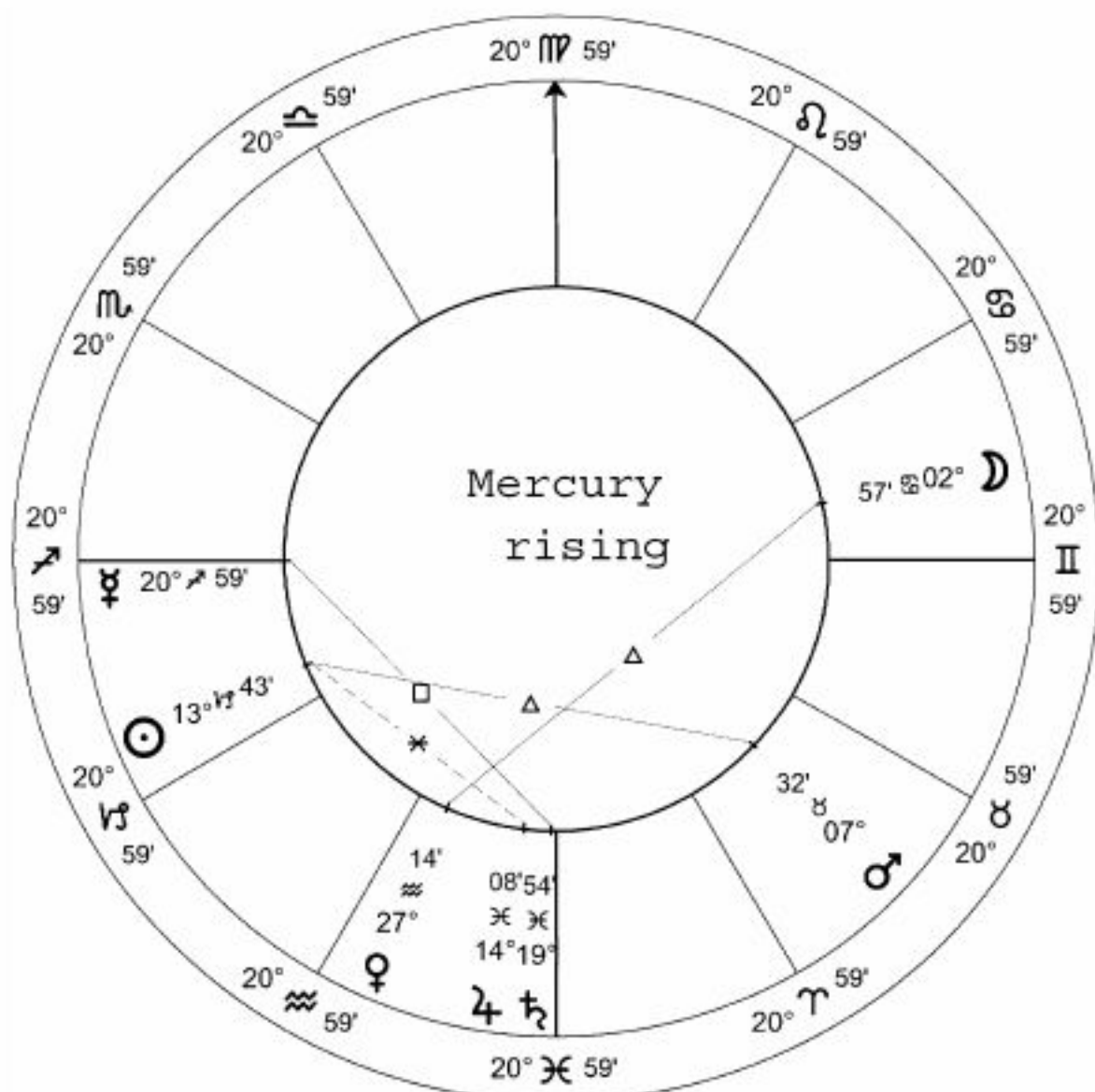
The first event we know about occurred when Newton was just three years old. Look at Figure 3, with ♀ on the Ascendant. ♃, the fourth planet ♀ meets as it is brought around the circle in an anti-clockwise direction, is now at the 4th cusp. Whatever happened to him the year ♀ comes to ♃ involved his home and family—at three years old it can hardly be anything else. ♃ is in ♋, a Sign that never welcomes ♀. This septenary direction triggers ♀'s natal square to ♃, ruler of his natal 4th house and the dispositor of the ☉, who rules most of the natal 10th. Given the placement of ♃ relative to ♀ at the 4th cusp, its natal rulerships, and the difficulty ♀ always has in ♋, it is not at all surprising that immediately following his third birthday young Isaac's security was shattered

when his mother apparently abandoned him. She remarried; to a 63-year old wealthy rector— ♄ in ♈ is an appropriate indicator for an old, wealthy parson—by the name of Barnabas Smith. Isaac was left at Woolsthorpe with his grandmother (♄ again) and for $7\frac{1}{2}$ years he was separated from

his mother. Three children were born from his mother's second marriage.

The remarriage of his mother and her separation from him was a critical episode in Isaac's life. Already lacking the father he had never known, he was now bereft of the mother he had possessed exclusively. The sense of deprivation would dominate his life. He was robbed of his most precious possession— ♄ rules the 2nd when ♀ rises.

He would spend the rest of



his life finding surrogates on whom to vent the rage that he was unable, in his infantile weakness, to pour out on Barnabas Smith. In later years Robert Hooke, John Flamsteed, and Gottfried Leibniz would all suffer for Smith's crime. Sixteen years later, when he experienced a religious crisis and listed his sins, he included: "Threatening my father and mother Smith to burn them and their house over them."

Isaac did not have a happy childhood; he was treated as an orphan by his grandparents. He grew up to be a lonely genius, a tormented soul. As an adult he was always isolated in his own private world. He would be absent minded and bad at communicating—all of which can be related to this same $\text{♀} \square \text{♄}$ aspect that was triggered when ♀ was brought by septenary direction to the place of ♄ at his third birthday.

As with all directed aspects, regardless of how the direction occurs, what manifests in the life depends to a very great extent on the relationship the two bodies have in the natal horoscope, to the houses occupied and ruled, and to the aspects each receives from other bodies (including ♁ , ♂ and ♂). The Septenary does not nullify this.

There is however an important caveat to this with the Septenary. When ♀ came to the place of ♄ it did so in ♈ a Sign in which ♀ always experiences major problems. By contrast, as we shall see, when ♄ as the septenary ruler is directed to the place of ♀ and the directed conjunction occurs in ♈ , a Sign where, in this particular horoscope with ♄ conjunct an especially strong ♄ , ♄ is welcome. Because of this important differ-

ence, notwithstanding the same close ♀ □ ♄ natal aspect, events in Newton's life in that future year will not be as traumatic as those that occurred when ♄ came to ♄ in ♋. The Sign in which a septenary-directed conjunction occurs must always be taken into account when attempting to interpret and predict how a particular year will manifest in an individual's life.

NOW THE EVENTS³ known to have occurred to Newton between age 7 and his 49th birthday will be listed. These will be related to the septenary's planets. Reference to the appropriate chart for the ruler's rising will greatly aid understanding.

Although only two events are known in the ☉'s septenary, for completeness we will begin with it.

Age	☉'s place	Known events in 1649-1657 -- ☉ septenary 2 nd septenary
10	♂	Smith dies (August, 1653) and mother returns to Isaac.
12 1657	♄	Less than two years after his mother's return, he is sent off to grammar school in Grantham.

During the second set of seven years, from age 7 until just before the 14th birthday, the growing child will start to test his personal powers as he begins to actively express himself. There will usually be resistance, frequently in the form of pressure from parents and educators. These are the years when the young spirit is taught by adults to conform to society's norms. Although we have few details of events in young Isaac's life in this period, what we have seem appropriate. His rival for his mother's affection, Barnabas Smith, died when the ☉ came to ♂, Isaac's Ascendant ruler located in the 7th, but he was soon again separated from his mother.

Age	♀'s place	Events in 1658-1663 -- ♀ septenary 3 rd septenary
14	Rising	At grammar school
15	☉	At grammar school
16 1659	♀	Mother takes him away from grammar school and brings him back to the farm. She wants him to become a farmer. The subsequent nine months are a nightmare; he rebels against herding sheep and shoveling dung. Fined (28 th October) for letting his sheep loose
17 1660	♃	An uncle convinces his mother to allow him to return to Grammar school to prepare for university

³ Source: *Never at Rest* by Richard S. Westfall. Cambridge University Press, 1980. All dates are in Old Style, New Style = OS + 10 days.

Age	♀'s place	Events in 1658-1663 -- ♀ septenary 3 rd septenary continued
18 1661	♂	Leaves home for Cambridge on 2 June. Admitted to Trinity College, Cambridge. 8 July, matriculates.
19 1662	♅	In the Summer he undergoes a religious crisis. Lists all his sins. Sense of guilt, doubt and self-denigration.
20 1663	♄	At Sturbridge Fair in August or September he buys books on Judicial Astrology. Unable to cast a figure, he buys a copy of Euclid and uses the index to locate the two or three theorems he needs; which he then finds to be obvious. So begins his interest in geometry and mathematics.

The third year-week is always of a ♂ nature even though ♀ ruled it for Newton. It is the time of the puberty crisis and the adolescent rebellion. The now emotionally-centered self is flexing his muscles and flaunting his sexuality as adulthood approaches. Appropriately, in the third year of this third set of seven years, an archetypal Tuesday, there was a typical scene when young Isaac refused to go on herding sheep and shoveling dung.

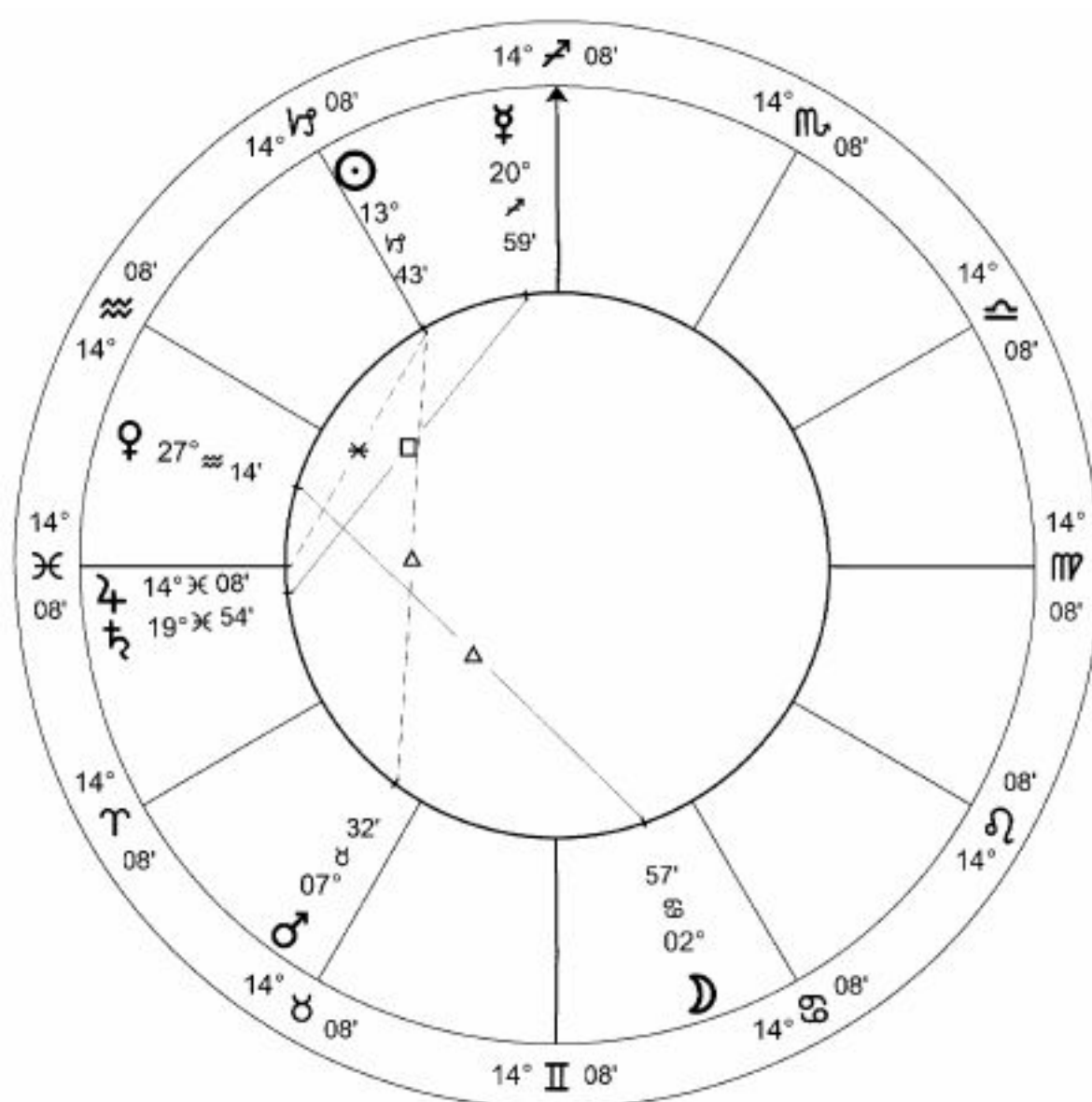
Newton seems to have had problems with ♀ throughout his life. It is just about as far distant from the ☉ in longitude as it can be, moving slower than usual it has just received a semisquare aspect from the ☉, and his rising sign, ♍, is the detriment of ♀. Newton had no time for venusian matters.

At age 17, the fourth of the seven years, the expected crossroad was encountered. Would he be a farmer, as his mother wished, or fulfill his own desires and go on to University? His mother, signified by the ♀, was persuaded to allow Isaac to go back to school to prepare for college.

The key event of this septenary occurred as expected in the fifth year, at age 18, when young Isaac left home to go to Cambridge. ♀ was in her own sign when she met ♂, the Ascendant ruler. As there is a ♀-♂ interchange in their 'weekday' positions (♀ is in Tuesday's place, ♂ in Friday's), it had to be a positive event.

The final year of the seven brought ♀ to ♄. What happened this year would become the theme of the next 7-year septenary. It is intriguing that Newton's subsequent scientific career and the scientific revolution he created can be traced back to his purchase in 1663 of second-hand astrology books from a table at Sturbridge Fair.

Age	♂'s place	1664-1670 — ♀ septenary 4 th septenary
21 1664	rising	Elected to a scholarship on 28 th April (this provides four more years of unconstrained study, until 1668 when he will take his MA, with the possibility of indefinite extension should he obtain a fellowship). Observes comet on 9 th Dec
22 1665	♀	Discovers method of infinite series. This marks the beginning of his scientific career. First investigates mechanics 20 Jan, concerning impact. February, investigating curvature. Receives BA degree April. 7 August, University disperses for nearly two years because of the plague. If an apple did fall on Newton's head and give him the idea of gravity, it probably happened in September of this year. 13 th November, discovers direct method of calculus (differentiation), and completes his paper on the binomial and calculus.
23 1666	☉	Returns to college in March to lecture on colors. May, discovers converse method of calculus (integration) and writes paper elaborating his ideas of motion. Leaves College for home in June. Writes another paper on motion in October
24 1667	♀	Returns to college in April. September, as a candidate for fellowship he is examined for four days <i>viva voce</i> by senior fellows. 2 nd October, shortly after 1 pm, sworn in as a fellow. Now he has permanent freedom to continue his studies.
25 1668	☽	Granted his MA degree on 1 st April. August, first visits London and is there for two months.
26 1669	♂	Having read Mercator's book on infinite series and realizing his own work may become accomplished by others, he has his paper on series sent to a publisher. But despite the excitement of others, he refuses to let it be published. Begins reading alchemical literature extensively and making alchemy experiments, his new intellectual passion, which he plunges into. He starts with sober, rational chemistry but gives that up rather quickly for what he takes to be the greater profundity of alchemy. He continues his studies of alchemy for thirty years. Takes up mathematics and optics again. Clarifies and finalizes his theory of colors and the heterogeneity of light, strengthening its experimental foundation. 29 th October becomes the Lucasian Professor of Mathematics
27 1669	♂	January, gives his initial lecture as Lucasian Professor, on optics.



♄ rises

What an outstanding period!

These years ruled by ♄ in ♋ (♌ ♍) gave him a BA at 22, MA at 25, Professor at 26. ♄ had Newton on a very fast track.

The nature of the events in each of these years, 1664-1670, fits closely with the indications given in Table 2. The expected “resistance from the past” in the septenary’s second year had the plague closing the university and Newton going back home, to his past. One imagines he was again under some pressure to put aside his studies and go back to being a farmer. However, in the short period he lived back at home, he began revolutionary advances in physics, astronomy, optics and mathematics, and laid the foundation for differential and integral calculus several years before its independent discovery by Leibnitz.

♄ came to the ☉ in the third year, 1666. It was an *anni mirabiles*, a year of astonishing accomplishments as he truly exteriorized this ♄ impulse in a definite form. He was not a man of half-hearted pursuits. When he thought on something, he thought on it continually. By thinking continually on mathematics for 1½ years he arrived at calculus.

His interest in alchemy began when ♄ came to ♈. Isaac’s alchemical pseudonym was JEOVA SANCTUS UNUS, an anagram of Isaacus Neuutonus. That same 6th year can, as expected, be tied back to the 2nd year of this septenary, age 22. The connection between these two years seems to involve infinite series.

At college he was solitary, lonely. He loaned money to other students, earning interest on the loans—♄, ruler of his 8th house, in the 2nd. During his 28 years at Cambridge he was isolated, alienated, ravished by the desire to know.

Age	♂'s place	1671-1677 -- ♂ septenary 5 th septenary
28 1671	rising	Writing an explanation of calculus, <i>Die methodis Serierum et Fluxionum</i> , which is not published until 1736. Builds a reflecting telescope that causes a sensation.
29 1672	♂	Begins an exhaustive study of theology. He becomes convinced that a massive fraud, begun in the 4th and 5th centuries, has perverted the legacy of the early church; he believes the scriptures had become corrupted to support trinitarianism. He considers worshipping Christ as God is idolatry, a fundamental sin. He commits himself to a reinterpretation of the tradition central to the whole of European civilization and so becomes a heretic in a society of pliant orthodoxy. As the university does not extend tolerance to belief, he keeps silent on this and only in our day has the full knowledge of his views become available. He teaches himself Hebrew, the better to understand Jewish history, and to examine the exact shape of the temple in Jerusalem, which becomes an obsession. 11th January, elected FRS: Fellow of the Royal Society. 19th February, his first scientific paper, on light and color, is published in the <i>Transactions of the Royal Society</i>. The same day he receives a critique on it from Robert Hooke June, replies to Hooke's critique. It is an angry defense and attack. Huygens, the recognized leader of European science praises his paper on colors. Summer, visits Woolsthorpe and his mother
30 1673	♀	January, Huygens now criticizes his color theory. February, becomes an Arian. He strongly holds and is silent on his beliefs. They are a threat to the moral foundation of society and the vast majority of his compatriots detests the views he holds—though they don't know he holds them — more than detest, look upon them with revulsion as an excretion that fouls the air breathed by decent persons. He lives silently with this knowledge for 55 years. He cannot worship in an Arian church—none exist. Only on his deathbed will he venture finally to refuse the sacrament. Only with a few, John Locke, Halley, Fabio and Whiston, does he come clean. April, responds to Huygens' criticisms. Present at the installation of the Duke of Monmouth as Chancellor of Cambridge University at 4 pm on 3rd September. Moves into his permanent chamber at Trinity (there until 1796)

Age	♂'s place	1671-1677 – ♂ septenary 5 th septenary continued
31	○	Preoccupied by theology and alchemy studies.
32 1675	♀	Becomes interested in interpolation. Hooke accuses him of stealing some optical results. 18 th February, attends his first meeting of the Royal Society and becomes a full-fledged member by signing the register. 27 th April, obtains royal dispensation for the Lucasian Professor not to have to take holy orders. Since his conversion to Arianism in 1673 this has been a problem, he couldn't take holy orders, but in now he is due to do so or lose his position at the University.
33 1676	☾	27 April, the Royal Society successfully performs the basic experiment of the prismatic spectrum. 13 June, writes his first letter to Leibniz giving examples of calculus. December, reads paper called ' <i>Hypothesis</i> ', postulating gravity, at Royal Society. It causes a sensation
34 1677	♂	His long-time room-mate Wickin talks of leaving Trinity. This causes Newton much tension.

A seven-year period ruled by ♂ can be most unpleasant but here ♂ benefits by being conjunct an especially strong ♄. As a result, this was a fortunate septenary, one in which the years associated with key ♂ aspects in Newton's horoscope, ♄ ♄ and ☊ ♀, identify years in which long-term beneficial features of Newton's life began.

In 1672, as ♂ came by septenary direction to ♄, he began an exhaustive study of theology, which continued for the remainder of his long life. This was the second year of the 'week', a time usually associated with some form of resistance from the past. As one might expect, he also went back to the family farm for one of his rare visits. Theological studies also fall into the 'past' category, and we've already seen in his 17th year, when he experienced a religious crisis, that ♂ has this type of meaning for Newton.

The same year he was elected to the Royal Society and published his first paper, on Optics, in *Transactions*. Yet, it was not for another three years, when ♂ came to ♀, that he attended his first meeting of the Royal Society, of which he eventually became President and remained so for the last 23 years of his life.

When ♂ came to ♂, there was the possibility he might lose the company of an important friend. As this occurred in the septenary seed-year, it foreshadowed a loss in the coming septenary.

Age	♂'s place	1678-1684 -- ♂ septenary 6 th septenary
35 1678	rising	Fire halts an optical experiment. March, nervous breakdown. Becomes paranoid. Makes a conscious decision to withdraw from any more letter writing involving mathematics, colors or optics and does so for a 21-month period (but he keeps in touch with alchemists). Spring, visits Woolsthorpe and his mother
36 1679	♄	May, mother dies. For the remainder of the year he stays in Woolsthorpe putting affairs in order
37 1680	♅	Back to mathematics, studying classical geometry. 23 December, sees comet.
38 1681	♀	January, builds large telescope. Brings action in Chancery against Dorothy Elston 'pretending to be the Lady of the Manor of Woolsthorp' which he wins. May, Climax in his alchemical experiments, an eureka experience: "I understand.!"
39	☉	Records his observations of Halley's comet
40 1683	♀	March, Wickins, his long-time room-mate, resigns his fellowship and leaves Cambridge. This is the end of a 20-year friendship. Later that year Humphrey Newton comes to share his chambers and act as his amanuensis. Writing <i>Arithmetica Universalis</i> which will be published in 1707. Undertaking a major revision of his treatise on Revelations.
41 1684	♄	August, Halley's visit stimulates the <i>Principia</i> . From now until Spring 1686 he concentrates on writing the <i>Principia</i> . It wholly absorbs him. This is the turning point of his life, until now he'd completed nothing despite performing prodigies in a number of fields. <i>Principia</i> will shape modern intellect. 1684-87 are the end of Newton's tentative years; he finally sees an undertaking through to its conclusion. It redirects his intellectual life which theology and alchemy have increasingly dominated since 1672, and interrupts his theological studies which he will not resume seriously for another twenty years. October, Leibniz publishes his own work on calculus. 10 December, Halley reports to the Royal Society Newton's success in combining dynamics with Kepler's Laws.

Several appropriately Martian events occurred in this week of years: a fire and paranoia in 1678; death of his mother in 1679; a legal action in 1681; loss of a friend in 1683; and alchemy throughout.

♂ to ♄ is never easy. That it should coincide with the death of his mother is appropriate.

Starting in 1677, the seed year of this septenary, we have what are now known as 'Newton's Years of Silence', during which he became ab-

sorbed in theology and alchemy and virtually cut himself off from the scientific community. It was only Halley’s persuasion in August 1684 that redirected Newton’s interest back to scientific matters.

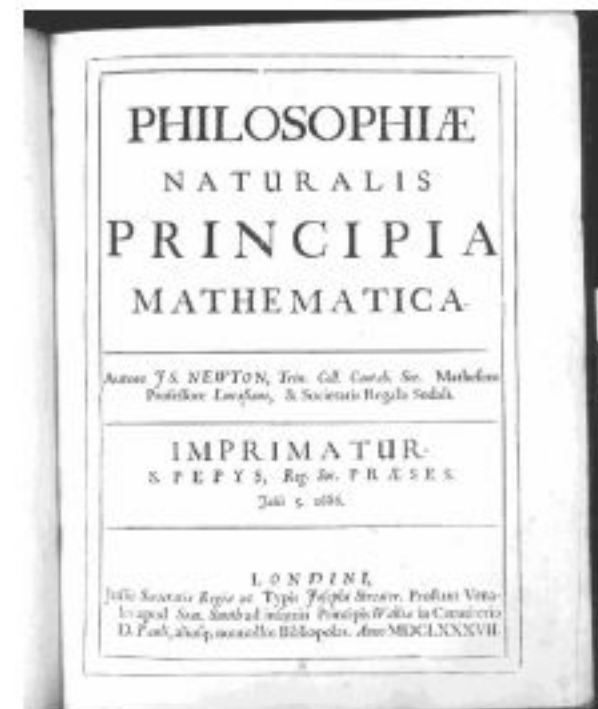
The last of any set of seven years will always presage what will occur in the next septenary. Halley’s visit in August 1684 stimulated Newton’s writing and publication of the *Principia* in 1687, and this in turn would prompt a major change in Newton’s whole being, a new-found confidence that would enable him to leave his cloistered life in Cambridge and go out into the world, the domain we identify with the ♃, the 9th ruler, strong in its own sign, the body ♂ came to at the end of this septenary and the one that would rule the ensuing seven years.

Age	♃’s place	♃ septenary, 1685-1691 7 th septenary
42 1685	rising	Writing on calculus. February, slowly grasps the principle of universal gravitation (that every body in the world attracts every other body). Autumn, writes Book II of <i>Principia</i> . Fails to resolve the orbits of comets, corrects his explanation of the tides. During the Autumn and Winter and into early 1686 he creates the modern science of dynamics. There have been few periods that have held greater consequence for the history of Western science.
43 1686	♂	April, book I of <i>Principia</i> sent to Royal Society. June, anger at Robert Hooke saying he had told Newton of the inverse square law, a charge of plagiarism that he hotly denies. Calmed by Halley’s diplomacy. Autumn, completes Book II of <i>Principia</i> in its final form—disproves the existence of the aether and defines the velocity of sound.
44 1687	♄	February, political/religious crisis—King James II (Catholic) versus the University. Newton sides with the University against the king. Politics within the Royal Society, attacks on Halley (and thus Newton) delay the publication of Book I of <i>Principia</i> . March, Book II of <i>Principia</i> to Royal Society. April, Book III of <i>Principia</i> sent to Royal Society 21 April, with eight others to London goes before Judge Jeffries and defends the University. There are further appearances on April 27, May 7 and 12 (at the last of these Newton writes the main defense). 5 July 1687, his great work, <i>Mathematical Principles of Natural Philosophy</i> (usually referred to simply as the <i>Principia</i>) is published to rave reviews throughout England and Europe.

Age	☽'s place	☽ septenary, 1685-1691 7 th septenary continued
45 1688	♄	Rave reviews of <i>Principia</i> throughout Europe. December, the Glorious Revolution: King James II is peacefully replaced by William of Orange as King of England.
46 1689	♀	15 January, Elected to represent the University in Parliament. Attends Parliament 22 Jan-20 Aug 89 and again from 19 Oct 89 to 27 Jan 90. 17 January, dines with the new king, William of Orange May, ill with pleurisy. 12 June, first meets Christiaan Huygens. The same day he begins his association with Nicolas Fatio de Duillier, a Swiss, who is 20 years younger than Newton. Sir Godfrey Kneller paints his portrait.
47 1690	☉	From 1690 on he is seeking a position in London, and acting as a scientific consultant.
48 1691	♀	Begins going about proving his precedence versus Leibniz with calculus. Writes a treatise explaining calculus.

Newton's ☽ is extremely strong. It is full, almost as bright as it can be, a day prior to its opposition; it is in its own sign; it is the most elevated body in the chart, and it rules the very important 9th house.

The *Principia* was the culmination of Newton's life's work. It is recognized today as the greatest scientific book ever written. In it he made public how the laws of gravitation and motion could be used to precisely predict the motions of the planets around the Sun. In one magnificent sweep he solved the principal problem of dynamical astronomy, the problem of predicting exactly the positions and motions of the planets and the stars. He also explained a wide range of previously unrelated phenomena: the eccentric orbits of comets, the tides and their variations, the precession of the Earth's axis, and the motion of the ☽ as perturbed by the gravity of the ☉.



An unresolved, virtually irresolvable tension that we can identify with ♃ ☐ ♄, pulled Newton to and fro, especially in the years before the publication of the *Principia*, although it never really left him, as he responded to the warmth of praise, then fled in anxiety at the scent of criticism. After the 1687 publication of the *Principia*, at age 44, his own realization of its significance gave him new confidence. He became a different man. Before 1687 he had been generally reticent; after he was very different, with an extensive correspondence. Nonetheless, he never found it easy to express fundamental convictions in public. He always feared criticism.

He preferred silence to the risk of controversy in which he might find himself made an object of ridicule. He had an unassuageable sense of insecurity even when he was at the pinnacle of renown. He could not cope with contradiction; he and he alone knew what was best.

In the next *Considerations* we will see that how Newton tackled events between ages 42 and 48 prompted the mechanics of the Septenary after age 49 to be markedly different from those previously observed in the life of Gandhi (see *Considerations* VIII: 4 & IX: 1)



Books Considered

Astrology: Transformation and Empowerment
by Adrian Ross Duncan

Weiser Books, 368 Congress Street, Boston, MA 02210
314 pages, paper, \$29.95, 2002

A FEW PAGES into *Astrology: Transformation and Empowerment*, I knew I had a great book in my hands—a book both enjoyable to read and filled with valuable information. Adrian Ross Duncan’s book is geared towards counseling astrologers who want to make a difference. This well-written book includes case studies illustrated with charts, innovative diagrams, and sample conversations that demonstrate different communication and therapeutic techniques.

In Part One, Setting the Scene, Duncan clearly states the purpose of his book: “This book is about how to empower the client and create transformation through harnessing the energies in the horoscope.” After a fascinating discussion of the perception of reality, Duncan discusses the importance of understanding subliminal communication, such as body language, voice tone and grammatical forms (generalizations, coercion, exaggeration, etc.) when working with clients. Excerpts from several conversations demonstrate ways of working with different communication styles and ultimately show how to help effect constructive change.

Duncan suggests that astrologers identify the most beneficial aspects in their client’s charts early in the consultation so that positive energy states can be evoked. Duncan writes, “When clients are in contact with their strengths, they have the power to transform their weaknesses.

Therefore, work on evoking resources first and deal with problems afterward.” In most cases, clients are seeking help with their problems, not their resources, but evoking these resources is an important tool for resolving the more difficult issues.

Part Two is a comprehensive guide to planetary combinations. Duncan stresses the importance of mastering an understanding of the 25 major inner to outer planet combinations. They are the foundation of astrological analysis. In the introduction to Part Two, Duncan writes, “The following descriptions therefore are geared to helping the practitioner to: identify the manifestation of the aspect; identify the behavior responsible and the reasons for it; and suggest alternative behavior based on conscious choice.” The insight and information in this core section of *Astrology: Empowerment and Transformation* is invaluable. With each planetary combination, Duncan concludes with what works and what is cathartic for people with those particular combinations. Beautiful diagrams and graphic ephemerides help illustrate the material in the text.

Therapeutic strategies and techniques are discussed in Part Three: Transformation Methods. Duncan writes, “By describing the influence of an aspect, then showing how this related to childhood events and behavior developed as a consequence of these events, and then correlating this behavior with current problems, the urge for change arises within the client.” Duncan answers the crucial question, “Once you have diagnosed the problem in the chart, what can you actually do about it?”

Duncan is an internationally respected astrologer who is a past editor of the *Journal of the Astrological Association* of Great Britain. He designed the World of Wisdom line of astrological software and has a wonderful website that includes monthly predictions, articles on world events, hilarious animated cartoons and a humorous quiz for each sign.

I can honestly say that *Astrology: Transformation and Empowerment* gave me more insight into charts of clients and friends than just about anything else I’ve read. Duncan explains planetary aspects in ways that are truly useful—how to understand what may be the core issues behind certain behavioral characteristics and how, as a counseling astrologer, to make suggestions that will enlighten and ultimately change destructive behaviors. In the book’s forward, the well-known astrologer, Erin Sullivan writes, “For astrologer, client, and psychologist, this book is an essential work.” I couldn’t agree more! For many reasons, this book is a must-read for anyone who uses astrology in a counseling capacity.

—Leda Blumberg

Astrological Essays
by Maurice McCann

Tara Astrological Publications, 73b Dresden Rd, London N19 3BG, England.
120 pages plus Appendix, Glossary of Terms and Rules. £8.95, 2003.

MAURICE MCCANN is an astrological historian. This, is most recent book, is a collection of articles representing several years of research into the foundations of astrological practice. In about half of these he takes issue with a number of horary astrology's operating rules, particularly the "considerations before judgment". The remaining articles are devoted to presenting reasons for using other of horary's judgment techniques in the delineation of natal charts.

With respect to the considerations before judgment he states that today's horary students are being taught, mistakenly, to regard the considerations as absolute strictures prohibiting the judgment of horary charts in which one or more are present. He attempts to show that while William Lilly paid great lip service to the considerations, he generally ignored them in practice. Having tarnished, if not discredited, them he urges horary practitioners to discontinue their use so that astrology may move forward to greater concentration on excellence in judgments.

I do not have a definitive list of all horary schools, nor of their texts in use, but I think McCann's notion of what students are taught to believe, and some practitioners do believe, amounts to a paper tiger. It clearly does not apply to modernist American schools, such as Gilbert Navarro's, which hold that "no chart is unreadable"¹; or those of March and McEvers who've written that "the old rules don't always work"². Barbara Watters, who really seems to believe in the term "strictures against judgment", recognized only four of the twelve considerations listed by McCann³. Even traditionalist teacher, Olivia Barclay, injects her own opinion of whether or not, and how, each of the twelve should be used⁴. So this is a battle already won, perhaps even helped by the previous publishing of some of McCann's articles in the quarterly magazine of the Astrological Lodge of London.

McCann tabulates the thirty-five charts appearing in *Christian Astrology*, in such a way as to show which considerations Lilly ignored. Yet his presentation is neither as faultless nor as inspiring as this reader ex-

¹ According to Navarro's mimeographed lessons and from the sole text used by Navarro's school: Ivy Goldstein Jacobson's *Simplified Horary Astrology* (Frank Severy Publishing, Alhambra, CA, 1960) p. 84.

² Marion March and Joan McEvers, *The Only Way to Learn about Horary and Electional Astrology*, ACS Publications, San Diego CA, 1994, p. 8.

³ Barbara Watters, *Horary Astrology and the Judgment of Events*, Valhalla Paperbacks. Ltd. Washington, DC, 1973. pp. 6 & 13-17.

⁴ Olivia Barclay, *Horary Astrology Rediscovered*, Whitford Press, Westchester PA, 1990, pp. 123-126.

pects of him. For example, Lilly did fail to write down the name of Lord of the Hour for ten charts. That doesn't mean he ignored the Lords, nor should McCann have done, as they can be determined⁵. And in two of the ten charts the Lords did rule the ascending sign (those on pages 152 and 455 of CA where Venus is Lord).

He correctly concludes that Lilly didn't let any of the considerations stop him from judging a chart. What I think is apt to be incorrect is the presumption that Lilly ever meant them to prohibit anyone's judgment. I personally think Lilly should have paid more attention to the 11th consideration in some of his charts, but for the purpose of showing students in which part of the judgment he erred. The chart at CA 392 is one such. That type of analysis on McCann's part would more surely lead to concentrated excellence in judgments than throwing out the considerations altogether.

In his more recently written articles McCann exhibits his best style—more ideas in less space than most others can hope to achieve. He also makes a good case for applying other horary judgment techniques to natal astrology delineation, such as collection and translation of light, refraned aspects and the antiscia. This book is well worth owning. It's an excellent, all-in-one-place, quick reference to virtually all horary techniques. I know of no other book that could better prepare astrologers to either logically defend or reject those techniques, a requisite for applying them to both horary and natal astrology.

—Elaine Krengel

Mayan Horoscope software for Windows 95, 98, ME, XP.

by **Bob Makransky**

A free download from www.dearbrutus.com.



THE MAYAN HOROSCOPE is one of the most sophisticated inventions of an ancient Mesoamerican culture steeped in astrology and magic. The centerpiece of this system is a 260-day sacred year known as the *Chol Qij*, or count of days. The *Chol Qij* is used to time the most important Mayan ceremonies, such as the 8 *Batz* ritual (an eyewitness account of which is included in this software). The *Chol Qij* is also used to foretell a person's character and destiny based upon which of the 260 days he or she was born, and thus it can be considered a kind of Mayan Horoscope.

In addition to the *Chol Qij*, the Mayan calendar consists of a 365-day

⁵ Adrienne Warren, *A Modern Lilly*, JustUs & Associates, Issaquah WA, 1989, in which all of Lilly's charts are reproduced and Lords of the Hour determined, together with directions for converting dates to new style and casting the charts by computer.

count, a 9-day count, and a continuous count of days since 3114 B.C. The simple and clear explanations included in this software will enable you to quickly and easily understand and read Mayan hieroglyphic date inscriptions yourself.

With this software you can instantly calculate and print out a Mayan Horoscope with interpretations taken from authentic Mayan sources, for any date since 1 A.D; calculate and print out posters with your Mayan hieroglyphic date inscription; and export your principal Mayan hieroglyphs to your graphics software to personalize stationery, decorate greeting cards, make Mayan good luck charms, etc.

—Ken Gillman

Primary Directions

by **Bob Makransky**

A free download from www.dearbrutus.com.

MAKRANSKY'S book *Primary Directions* has been long out of print. I am pleased to say that it is now available in PDF format as a *free download* from his website (www.dearbrutus.com). When this book was originally reviewed in *Considerations*, we wrote: "A thorough description of the techniques and calculations involved in primaries. All types of directions are covered, and there is a clear explanation of how to equate arcs of direction to time. Twelve house systems are evaluated and how to calculate primary directions in each system is clarified. Just about every arc of direction that has ever been seriously suggested is examined: arcs in longitude, declination and RA, solar arcs, ascendant and vertical arcs, together with symbolical, zodiacal, mundane, field plane, and azimuth directions. There are also chapters on the Arabian Parts and Fixed Stars. The tables of stellar oblique ascensions and descensions at 0° to 60° North latitude, at 5° intervals, will be most useful to all astrologers, whether they use primary directions or not. This book is clearly written and should be a very useful and frequently referenced addition to any serious astrologer's bookshelf." I see no reason to change this previous review.

—Ken Gillman



Three Studies in Tragic Death

NANCY ANN HOLTZ

MOST ASTROLOGERS, whether they have turned professional or not, spend quite a bit of time drawing up the charts of various friends and relatives. The professional, of course, does many blind readings for clients having problems or those who want to have guidance in the direction of their lives. However, we learn a great deal more about our interpretive art (I never refer to astrology as a science) when we approach a chart with considerable knowledge about the life of the subject. Depending upon our closeness to the person, the insight we already have on his or her character and our knowledge of events in the life can give valuable instruction to the student who is eager to learn.

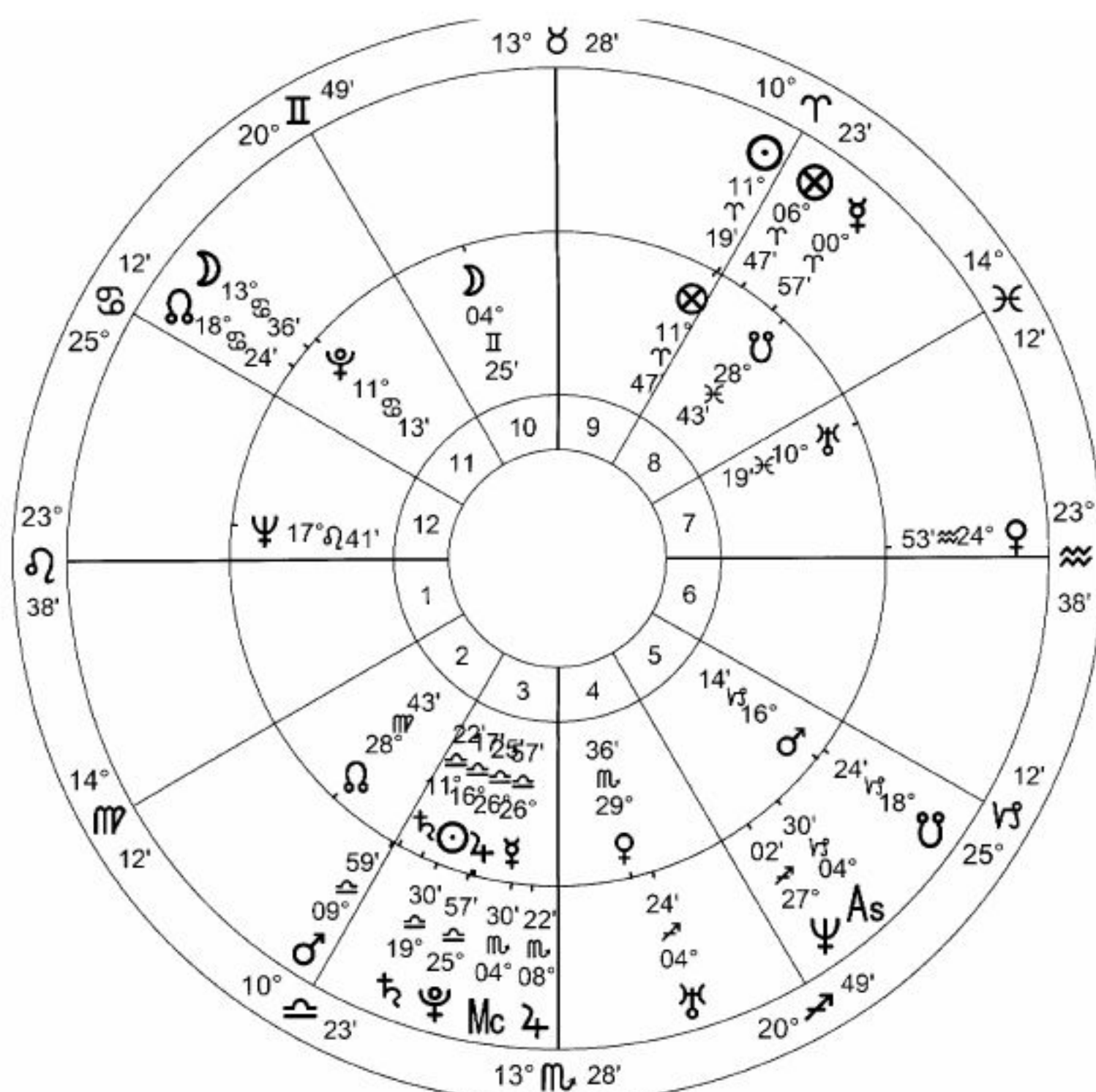
Hindsight is far better than foresight is a maxim often quoted by astrologers. Originally, when I drew up these three charts I saw the preponderance of planetary afflictions over benefic aspects in all of them. But I never could have told my cousin Ben that I saw the danger of vehicular accidents. For most of his adult life he had either flown or had owned an airplane. I could not have told Toni, whom I knew as a professional colleague before she was married, that her chart indicated problems from partnerships or from people she dealt with in a public capacity. Few astrologers would predict anything as violent as murder from a horoscope. My friend Charlie, on the other hand, agreed when I told him that laxity of purpose and fitful spurts of energy, followed by rapidly waning enthusiasms, would probably hold him back in the jobs he undertook. Yet, except perhaps in the case of manic depression, no one can actually predict suicide from a chart. Suicide involves individual choice.

Cousin Ben was handsome (♀ aspecting the Ascendant) and, as might be expected of a man with a ♄ stellium, he was full of charm. His ♀ Ascendant, his exact ♄ ♂ ♃ in ♌, and his ♌ ☉ approaching ♃ gave him a perennially happy nature and an impish sense of humor marked by horseplay.

Ben's father was a successful lawyer in a northern state, but Ben had no desire to practice law. After moving to the Southwest, he was above all determined to have money and social status in his community. Through land and cattle speculation, he accomplished this and built a beautiful home with a guest house/office attached (the 10th-house ruler ♀ placed in the 4th house of home).

A heavily afflicted ♄ ♂, ruler of the 9th house but placed in the 5th, can denote a man of few ideals beyond materialistic longings. Throughout

his life Ben tended to use others for his own advantage, so his scruples in business and in his personal life were questionable. He used influential relatives to gain a "safe" job in the military during World War II. In his youth before his marriage, he was the Don Juan of his hometown. But he married for love and became thereafter a devoted family man (♂ ♀ △ his ☾ planets and a fixed-sign ♀ in the 4th house of home). Indeed, this ☾ man's reputation was sacred to him.



Ben

1:20 AM, 10th October 1922

Pullman, Washington: 46N54, 117W11

Inner circle: Natal, outer circle: transits 1st April 1982

His ♂ ♀ to ♀ on the hidden side of the 8th house presages danger from travel, but even more significant are the afflictions to the 3rd and 9th houses ruling transportation. The ☼ on the 9th cusp becomes the Part of Misfortune when caught in an exact T-square to the malefics ♀ and ♄, a ♄ placed on the cusp of the 3rd house. And the T-square becomes a grand cross when the 9th-house ruler ♂ is drawn into the pattern. We can't overlook the fact that the heavily afflicted ♀ is just making its station to turn retrograde. Any stationary planet in a chart is considered especially powerful.

♀, ruler of the 3rd, has no severe afflictions, but 29° of any sign is dubbed a critical degree. Moreover, a ♀ in 29° ♍ shares with the

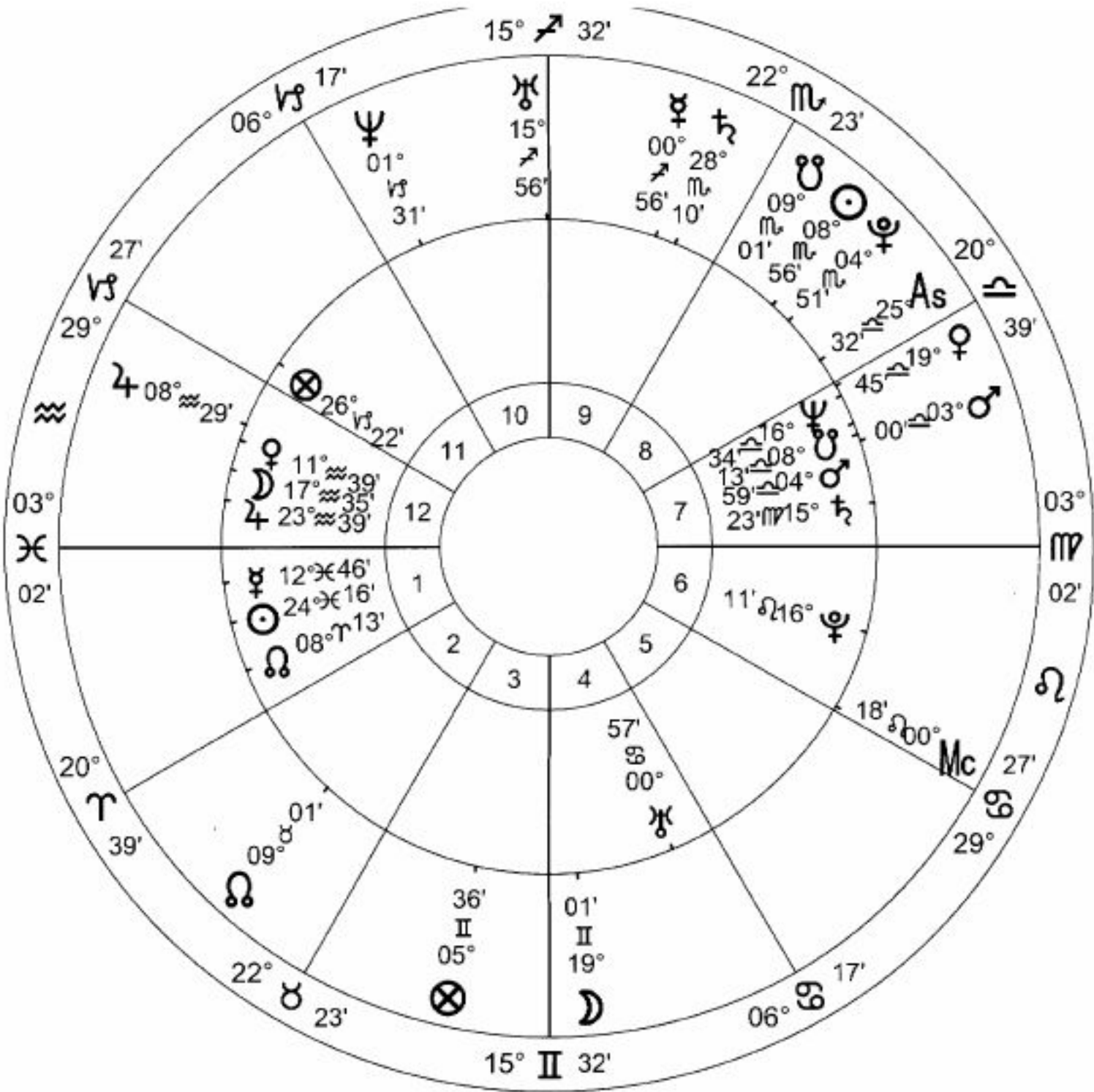
opposing sign $\oslash$ the fateful Weeping Sisters degree. An additional clue to misfortune: this writer finds inconjuncts especially difficult for the subject to handle, and Ben has two of these 150° aspects between malefics. $\mathbb{X} \pi \text{♁}$ and $\text{♂} \pi \Psi$. The latter configuration intensified Ben's tendency to disdain the ordinary life and reach for the stars. No doubt, it was because he was in many ways a scalawag with a yen for the elegant and the exotic in his life that his female relatives in particular found him endearing and forgave him his shortcomings. He was proud of the family he belonged to and entertained the clan lavishly when they were in town.

Before the April 1982 helicopter crash that took Ben's life, along with that of another businessman, the ominous line-up of planetary transits would have been a warning for anyone familiar with astrology. Transiting ♁ , ♁ and ♂ were in retrograde motion exactly conjunct his ♁ planets with ♀ and $\odot$ in opposition, transiting Υ in his 9th house. $\mathbb{X}$ was retrograde in ♊ exactly opposite his ♋ , which squared $\mathbb{X}$ at birth. The most critical progressed planet was ♂ at 29°♋ , precisely squared to the $29^\circ \text{♌} \text{♀}$ in the end-of-life 4th house. That the slower moving planets had for some months already signaled a potential threat was revealed in the news that followed Ben's death. We learned that he was under indictment by the federal government. He had made a false claim for millions of dollars in losses with respect to property he owned.

I HAD MET Toni when she was employed as an elementary school teacher with the Department of Defense overseas. Petite, though not beautiful by any means, she was undeniably "cute" and had a bubbly personality. She was a successful teacher, adored by her 4th-grade students.

Having Ascendant, ♀ and $\odot$ in ♌ , the solar 12th house, along with three 12th house planets in her chart makes Toni a profoundly 12th-house individual. But we who knew her saw nothing "behind the scenes" about her. Planets on the Ascendant, the window through which others see us, are generally visible in the personality. ♋ is an open, people-loving sign, especially when a stellium such as ♀ , ♋ and ♊ is placed there, all in trine to the 7th-house Ψ . The three Aquarian planets, however, oppose ♁ in the 6th, suggesting a possible danger at some point from an area of employment. $\otimes$ in either the 12th or 8th house can be the Part of Misfortune unless very well aspected. $\otimes$, just behind the 12th cusp, is in trine to ♂ in the 7th but $\pi \mathbb{X}$ in the 4th house.

Indeed, Toni's 4th house $\mathbb{X}$ is a focal point in her horoscope. The planet had just turned stationary-direct when she was born, and since $\mathbb{X}$ in the 4th house, chief ruler of the end of life, will often indicate an unexpected demise, it has more than ordinary importance in an afflicted chart. This planet making its station in square to a retrograde ♂ in the 7th house strongly suggests a possible end of life through outside action,



Toni

5:30 AM, 15th March 1950

Scranton, Pennsylvania: 41N25, 75W40

Inner circle: Natal, outer circle: transits 1st November 1985

something beyond the subject's control. If other factors in the chart add to the picture of open enemies, escaping such a fate seems even less likely.

A retrograde ♄ moving by secondary progression to ♀ ♄, ruler of the 7th house, and progressed ♀ meeting this ♀ ♄ ♄ precisely in Toni's 35th year of life completes the unhappy planetary set-up. Finally, also by secondary progression Toni's natal ♀ had been opposing her natal ☉ for several years.

The fateful promise became fulfilled between 1985 and 1986. ♄ during those years was transiting early ♄ and opposing Toni's 4th-house ♄. Transiting ♄ had been moving back and forth over her ♄ Midheaven.

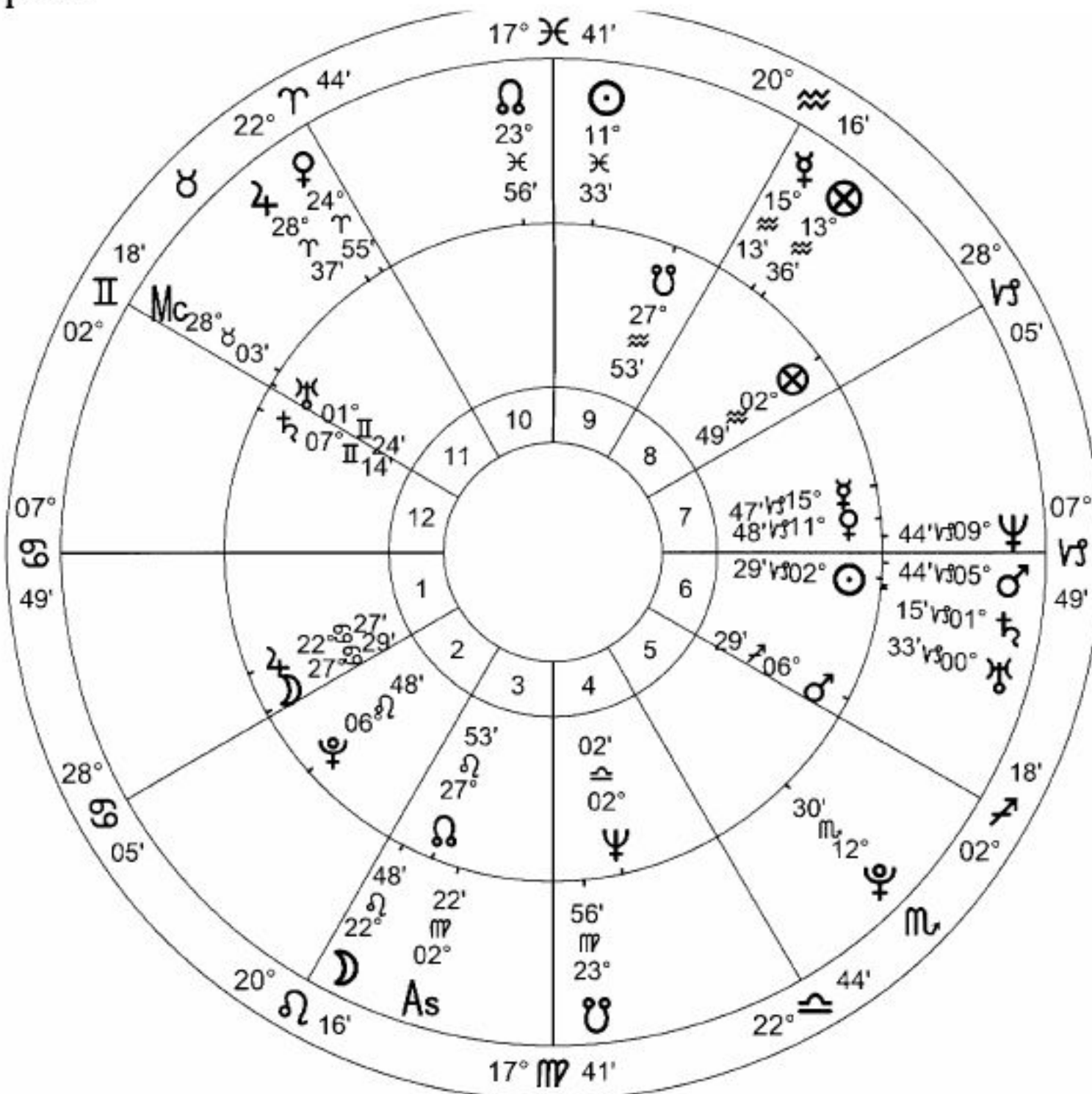


Initially it had affected her by squaring her 7th-house ♄ and its ruler ♄ in the 1st house, and she married for the first time. While destabilizing ♄ was signaling a total change of career it was also moving in square aspect to Toni's ♄ ☉. Following the path of ♄ in ♄ at that time was ♄, the cosmic "judge," finalizing a kind of retribution for we know not what in the past of this

unfortunate girl.

I had moved several years earlier to another town, and so I found out what had happened to Toni when one of her elementary school colleagues telephoned me a year or so after she was dead. Toni had left teaching to move back to the States. After her marriage, she and her husband had relocated to a city in the Southeast and had bought a lingerie shop. One day when she was alone in the store, a gunman confronted her, intent on robbery. Toni was shot to death for a mere nineteen dollars in the cash register.

I KNEW Charlie and his wife in the early 1980's not long after I had met Toni. His wife was an officer in the Air Force, and Charlie, though not a soldier himself, was working in the Air Force hospital (♄ ruling 10th house of career). He had once been in the military, but ♂, significator of the armed forces in such close opposition to two malefics in his chart, would not bode well for success in that field. ♃, ruler of 7th house partnerships, occupying the 12th ♂ ♋ and ♄ ♂ in the double sign ♏, reveals at least one unsuccessful marriage in the past.



Charlie

6:30 PM, 24th December 1942

Charleston, West Virginia: 38N21, 81W38

Inner circle: Natal, outer circle: transits 1st March 1988

On the other hand, perhaps the best aspect in Charlie's birth map is his $\text{D} \propto \text{V}$ in C trining a H Midheaven. The D in C is strong in its own sign, and women had played important positive roles in his life, beginning with his mother. What success Charlie had had in employment was often the result of relationships with women (V ruling the 6th house). His relations with men, however, had often been troubled beginning with early separation from his father (C exactly squared by Ψ in the 4th house). $\text{C} \square \Psi$ in a stronger chart is not always deleterious by any means, but Charlie's birth map offers little support against such serious cadent house assault from M , U and J . The lack of patience revealed by this combination would be a serious drawback, especially in 6th-house health employment.

Weakness of character and considerable psychological confusion could in this case not be mitigated by trines to the 12th house planets from Ψ in A and X in P . Moreover, X again becomes Part of Misfortune when placed in the 8th house $\pi \Psi$. $\text{C} \pi \text{J}$ also contributed to Charlie's inability to handle his moods. No doubt, he often felt helpless in dealing with life situations. Though posited in different signs, the $\text{C} \text{D}$ is moving toward a conjunction with E , retrograde in Q , and this also indicates changeable moods along with impulsiveness.

The angular earth planets, had they been well aspected, could have contributed more stability and practical life adjustments to this man's emotional nature. But beyond the 6th house C there are no other earth planets in this chart, and outside of the H Midheaven no water sign planets are present to give support by trine or sextile. $\text{M} \propto \text{F}$ in the 7th, though it drew people to him, stood in wide opposition to the $\text{D} \propto \text{V}$. Closest in opposition here is M to V , which is often the mark of an over-optimistic dreamer and injudicious decision-maker. F is weak in cool B , and there is a strong possibility that marital fidelity had never been Charlie's strong point. His close friendships with women might have tempted him from time to time.

Nevertheless, I believe that his wife loved him, and I was convinced of this when I received a letter from her in 1989. Earlier in the '80s she had been transferred to a duty station in Alaska. Charlie, who accompanied her, could not succeed in finding work. Unhappy in their new environment and unable to adjust, he finally had a mental breakdown and took his own life. He had left a note for her, saying, "You will be better off without me."

I was not told how Charlie had died, and I knew only that the end had come between 1986 and 1988. Solar eclipses often signal change when they hit significant points in birth charts. In 1987 an eclipse took place on Charlie's 4th-house (end of life) Ψ and in 1988, again affecting the nadir house, there was an eclipse on the cusp. In addition, both by progression and by transit the most difficult "planetary attack" of his life came during those years. Landmarks of transition years are often

planetary stations in the progressed chart. By secondary progression in 1986 not only had Charlie's ☿ turned stationary direct in opposition to the ♃/♄ midpoint, but between 1986 and 1988 his heavily afflicted ♃ and ♄ had turned direct at 0° and 5° of ♈ respectively. The planetary transits of the mid-eighties were just as daunting. From 1984 through 1987 ♃, the planet ruling both idealism and confusion and which squared Charlie's ☉ at birth, had been moving back and forth over his ☉ in ♎. As in Toni's case, following on ♃'s heels was ♄, and by April 1988 ♄ had turned stationary retrograde on Charlie's ☉ at 2° ♎. Such planetary stress could be overwhelming in a weak chart, and this man found the pressure was too much to bear.

I had not seen these three tragic victims for a number of years, nor had I during that time examined the charts I had drawn up for them earlier. I do not know now what I would have told them, had we been in contact. Still more unknowable is whether *forewarned is forearmed* could have helped them avoid their frightful destinies.



The Ramifications of the Quincunx

ED DEARBORN

MY DESIRE is for astrologers to give the quincunx aspect more respect. Just to put this into perspective, the 150° angle usually referred to as the quincunx is *not always* an inconjunct—in a truly technical sense. Some think of the quincunx aspect to be either minor or of no real consequence; although a good many astrologers nowadays will consider including it in matters of a medical nature. However, some astrologers truly recognize its merits, although the presence of the aspect may provide little comfort to the native, one can still appreciate awareness of its being there. I believe most of us are blind to the many ways this 150° aspect functions in a chart, whether it is natal, mundane or any other. My own chart has some quincunxes and two actual inconjuncts within 2° orbs. The three additional quincunxes are within 3°, and I will vouch that each has had repeated impacts upon my life.

You may ask, “What is the difference between a quincunx and an inconjunct?” Bear with me. J. Lee Lehman has provided us with the

answer.¹ She indicates that either a semi-sextile or a quincunx is technically an inconjunct *only if* one of the two planets, ☉ or ♃, involved is in a fixed sign. Otherwise, the aspect does not qualify as an inconjunct.

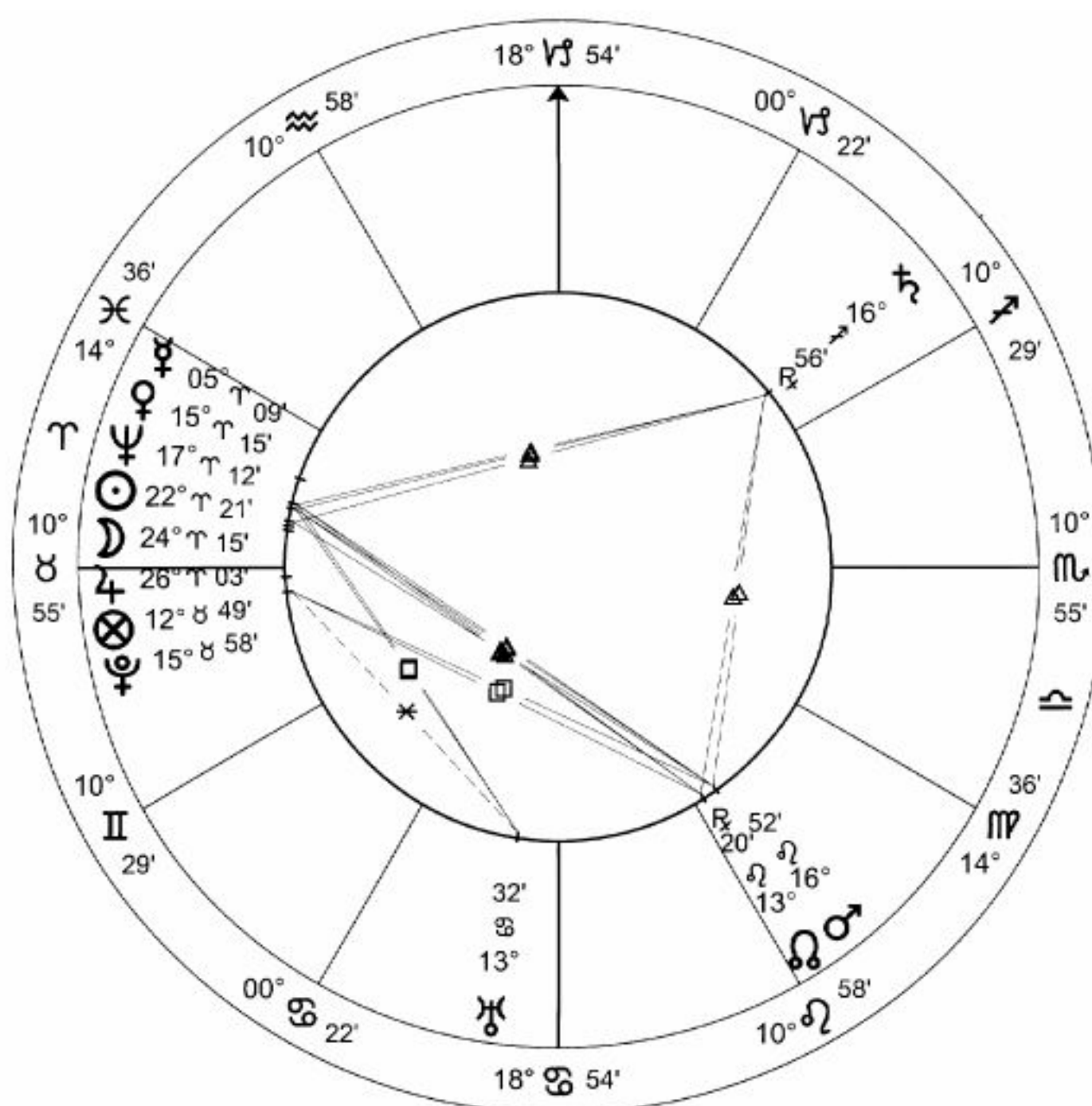
When the usual lecturer refers to the quincunx, the 150° angles from the Ascendant to the 6th house and 8th house are used as the focal points of the discussion. Yet, there are several other ways one may relate this aspect within one's chart as Lehman indicates. Possibly most astrologers have overlooked many other examples, because we did not venture beyond the '1-6-8 alphabet connection'.

Seemingly ignored is the relationship between one's M.C. and houses 3 & 5. This is a good place to begin to open up the many 'hidden' factors the quincunx can reveal in a chart. Here we might expect to find improprieties of a 3rd or 5th house nature making an impact upon the 10th house of honor, public face and one's superiors and in general damaging the reputation of the native.

To my mind, the recent rash (beginning when ☿ entered ☊) of ruined reputations due to hanky-panky of a 5th house nature sure look like a very strong tie between the 5th house and the 10th. In Delaware County (PA) we have had some backlash involving pornography on the Internet by employees during work hours at the agency responsible for mailing checks to pay child welfare, child molestation, misspent county monies on luxury items, improper entertainment vouchers, etc. ♀ seems to have played its continuing role that follows the ☿ 'attack' during the early 1990's upon the political leaders with the present ♀ 'attack' upon the friends of those in high office (the good olde boys' club ☺). ♀ has begun to drop the former shield of secrecy behind which politicians have 'done their own thing' as usual, but now it is dangerous for the 'friend' to protect the 'scalawag', for he too is fair game. I am sorry I have no natal data concerning the local personages who have already lost their jobs, however the nature of the transgressions fit the mold.

Another 150° angle, the 3rd house to the 10th house, was evident when one of our longstanding political bosses resigned after illegally signing his signature by adding it to an election petition *after* the deadline. This chap signed his signature to an election document that had been already recorded prior to the official deadline; criminal charges were weighed against him, and he was convicted.

1 J. Lee Lehman. Ph.D. *Aspects*, Volume 17, No. 11 (Summer 1992), pp. 7-14, in "When a Quincunx is not Inconjunct". Lehman states that she gleaned her findings by delving into the writings of Ptolemy, Henry Coley, John Gadbury, William Lilly, Neugebauer & Van Hoesen, John Partridge, William Ramesey and James Wilson.



Henri Desire Landru
 6:00 AM LMT, 12th April 1869,
 Paris, France: 48N52, 2E20

Another 3rd house connection that comes to mind happened in France. A mass murderer known as the French Bluebeard, Henri Desire Landru (L. M. Rodden, AA data, gives birth as April 12, 1869, 6:00 AM LMT 2E20; 48N52) was finally tripped up due to a single letter sent by his last victim to her sister. The consequence of this 3rd house communiqué resulted in his meeting the guillotine on February 25, 1922 for the murder of ten women. Henri's natal chart held an 8th house ♋ (16°♌ 56' Rx) quincunx his 3rd house ♊ (13°♏ 32'). His chart is a fascinating study with a loaded 12th house.

If a person were so inclined, there is sufficient material to write a whole text by interconnecting the quincunx across the houses of the chart so as to provide many new insights. To me little things in another's mind may be like the edge of a rug over which one may trip or the splash of mud from an unseen sidewalk puddle in poor light. The trivia of life can spell success or disaster when other factors swing into place like the tumblers of a combination padlock.

The next move is to go around the wheel with the 2-7-9, then the 3-8-10, etc. Possibly a simpler 2-7, then 3-8, followed by the 4-9, etc. might work better for you. Look into your chart. Do you have one that behaves like a pebble in your shoe? The semi-sextile does not behave

like 'a *mini* sextile'. Especially if one of the planets in that semi-sextile is in a fixed sign, then you have an *inconjunct*. There may be really nothing compatible between the two planets in regards the two signs in which they are located, and *neither has the capacity to 'hear the other'* in spite of that otherwise assumed kinship. This applies to both the quincunx and the semi-sextile where one of the planets is in a fixed sign. If no fixed sign is involved then the situation is a bit easier, for the aspect is considered to be 'beholding'. With the *inconjunct*, the two signs involved "differ in all qualities: male/female, diurnal/nocturnal, element, Quadruplicity, hot/cold, moist/dry."² None of these qualities are present to ease the harshness of the *inconjunct* aspect.

We all owe J. Lee Lehman, Ph.D a deep vote of thanks for her enlightening article in *Aspects* that points to one of the most difficult aspects with which one may need to cope during one's lifetime—the *inconjunct* and how to determine its presence in a chart. Lehman states that the *inconjunct* should not be interpreted in the same way as the quincunx or semi-sextile.³

Marion March states, "... *inconjuncts* are becoming as important as squares or oppositions. At times even more so, because the other two lead us into action by challenging us on, the quincunx invites us to leave it 'til tomorrow and after 10 tomorrow we have such a bad conscience that guilt or that insidious feeling of floating anxiety takes over and makes it harder and harder to deal with the problem."

⁴

Could it be that you have a planet that seems to be a loner for some unseen reason; does it lack that 'mesh' with other planets, Sun or Moon, in your chart. Look for the quincunx, semi-sextile or the *inconjunct* aspect—it could answer your question. If your chart has a Yod, most likely one of the 150° aspects in an *inconjunct*, if not two *inconjuncts* when the distant 'action planet' is in a fixed sign.

Even, on a temporary basis, an *inconjunct* may form to present a challenge due to a transit (or progression). Therefore, any and every horoscope, at one time or another, will experience quincunxes and *inconjuncts* as a matter of course. On occasion a transit may bring a planet to the 'action point' of a distant sextile to form a Yod and pose problems one may not seem to recognize at first glance.

Tis better to be knowledgeable on these matters that to be in the dark when interpreting the unfolding of a chart as time passes.



² Lehman, *Aspects*, p.8. She employs Ptolemy as the primary source.

³ Lehman, *op. cit.*

⁴ March, Marion. *Mercury Hour*, Volume 75, p. 17 (Jan. 1993). March uses the terms quincunx and *inconjunct* interchangeably.

Party, State, Potentate

Part 2: Communism in Indonesia

DOUGLAS W. SMITH

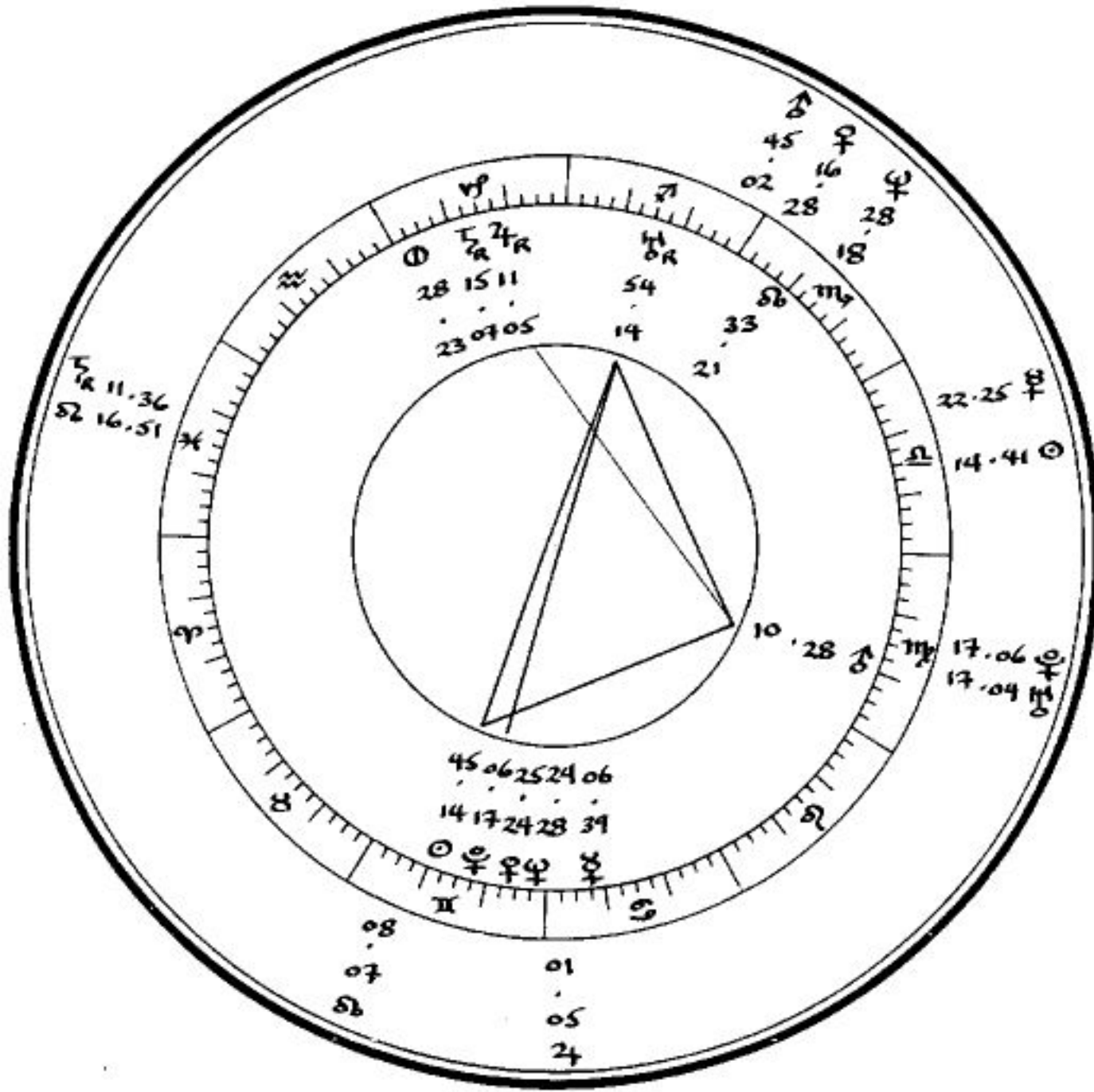
EVEN AS Chairman Mao was turning his guns on the CCP in China, in Indonesia the Communist Party—the PKI—was suffering annihilation. Astrologically there is an eerie parallelism here.

An attempted coup on 30th September 1965, which seems to have involved some members of the PKI "Special Bureau", had the effect of shattering the delicate balance between nationalism, Islam and communism that President Sukarno had maintained since 1957. Although Sukarno himself grandly dismissed the coup attempt as a "ripple on the ocean of the Revolution", the army used it as a pretext to crush its Communist opponents. On 8th October 1965, an enraged mob attacked and burned the headquarters of the PKI in Djakarta and ten days later the army banned all party activities. After this, a wave of mass killings spread throughout the archipelago. Within five months between 300,000 and 500,000 suspected Communists were murdered, mostly under the banner of Muslim sectarians, who brought about one of the most appalling massacres in human history. Their Holy War reached its climax in November 1965 with the so-called "Storming Executions", which were named after a popular paraffin lantern exported by the Dutch. By its light victims were taken out at night to have their throats slit. On 22nd November 1965 D.N. Aidit, the PKI leader, was himself killed. His death thus came twelve days after the publication of the Wu Han article in Shanghai.

Through all of this carnage what struck observers was the apparent indifference among even the most sensitive people to the human tragedy going on in their country. Everyone, including women and children, was excitedly keen on getting the latest news and offering comments and explanations. There seemed to be little horror or sentimentality. Perhaps their indifference was an expression of the ethos of the theatre state, expiring "as it had lived: absorbed in a pageant." But astrologers might also sense the transiting influence of ♁ and ♀ here. Still, if we are fully to comprehend this dreadful upheaval, it is necessary—as in the case of the Cultural Revolution—to take not only the Party and the state but also the leader into account; viz.

Kusno Sosro Sukarno was born 6th June 1901 in Surabaya, Indonesia. His ☉, at 14° ♊, was ♂ ♀ at 17°06' ♊, while both planets opposed ♁ at 14° ♎. All three, moreover, formed the base of a

Figure 1:



Inner wheel

President Sukanro
unrectified birth chart
6th June 1901
Surabaya, Indonesia

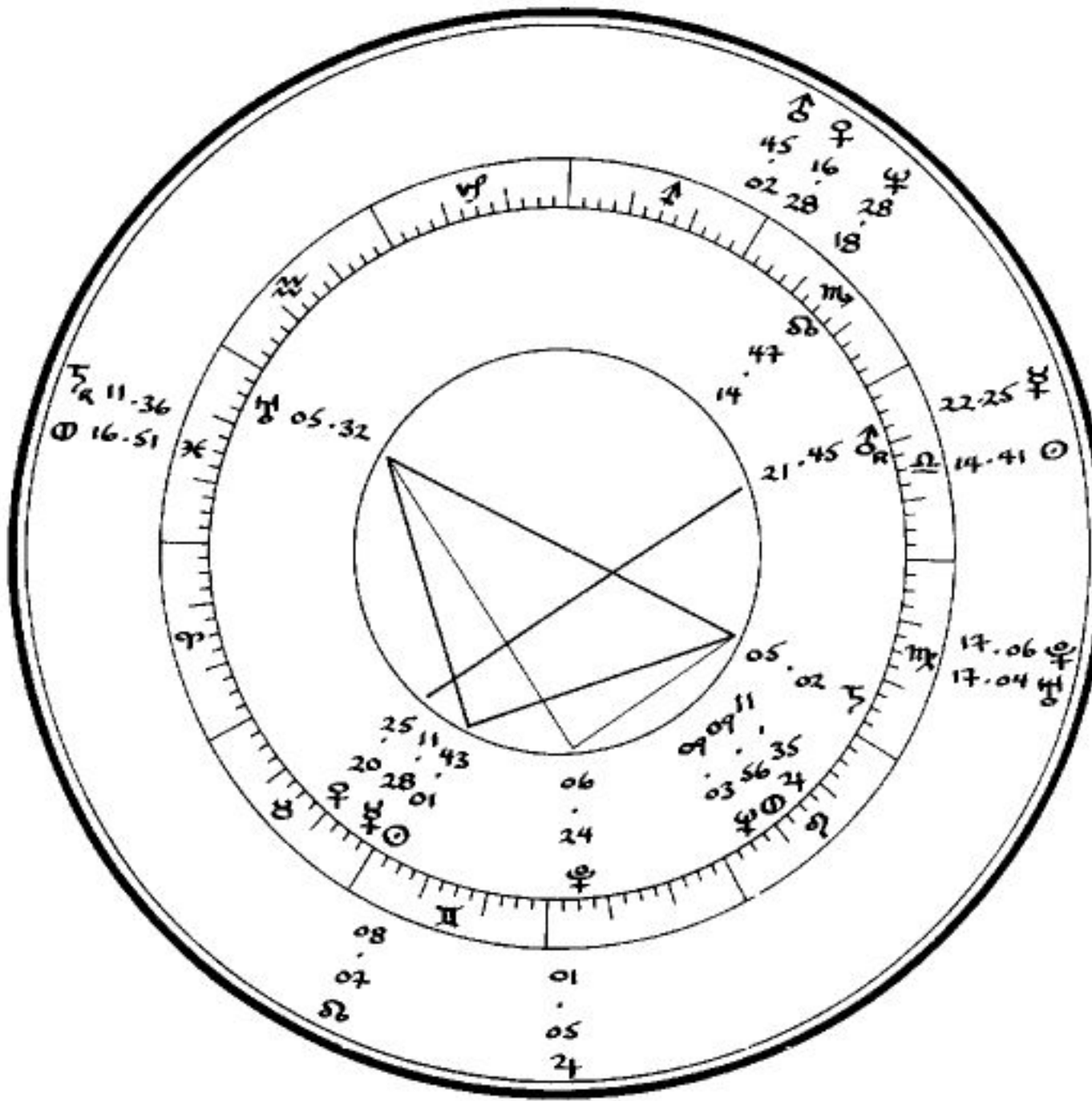
Outer wheel

**PKI headquarters
attacked & burned
8th October 1965
Jakarta, Indonesia**

T-square with $\♂$ at 10°♊ as its apex. On the day that the PKI headquarters was sacked, ♁ was conjuncting ♁ at $17^\circ 04' \text{♊}$ and $17^\circ 06' \text{♊}$ respectively. Both transiting planets thus exactly squared his natal ♁ . ♂ at $11^\circ 36' \text{♋}$ was at the same time opposing his natal $\♂$. Sukarno could do nothing but watch helplessly as his lifetime's achievement of national unity was destroyed almost overnight. In this fanatic maelstrom, all of his adroitness in Indonesian diplomacy, with its partial compromises, halfway covenants, and outright evasions, counted for nothing.

The PKI was founded in Semarang on 23rd May 1920, fourteen months before the founding of the CCP. At the earlier date a genial conjunction of ♃ and ♀ at 9° and 11° ♏ was being offset by a tense—and precise—opposition of ☿ and ♁ at 5° ♍ and 5° ♋ respectively. With this opposition the ☼ at 2° ♊, moreover, formed a T-square. As with the CCP, the natal positions of ☿ and ♁ were reversed in the transiting pattern of October 1965; but in addition transiting ☿ was closely inconjunct the PKI's ♃ at the time when its

Figure 2:



Inner wheel

**Founding of the Communist
Party of the Indies (PKI)**

23rd May 1920

Semarang, Indonesia

Outer wheel

**PKI headquarters
attacked & burned**

8th October 1965

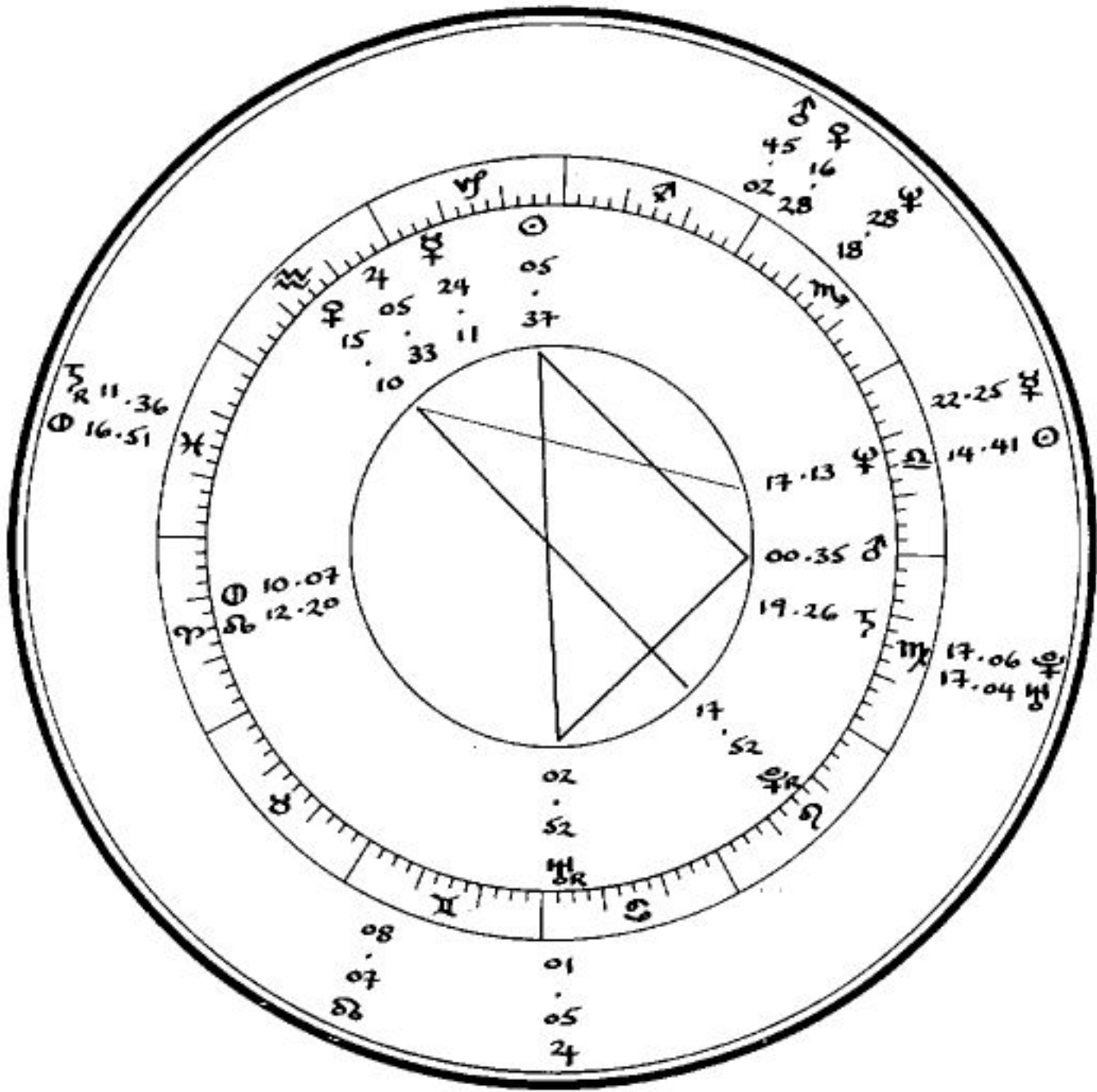
Jakarta, Indonesia

headquarters were sacked by Muslim traditionalists

And finally: Indonesia achieved its independence on 28th December 1949, a few months after the proclamation of the People's Republic of China. Its ♈, at 19°26' ♎, was thus also being pounded by the transit of ♋ and ♎. Yet, what must have added the extra measure of brutality in this case was the fact that the nation's sun, at 5° ♎, was opposing ♋ at 2° ♎, while both planets formed a T-square with ♈ at 0° ♎. Sukarno's natal triad is replicated in the state's birth map. About ♋ mars at the midpoint of ♎ and ♋, Reinhold Ebertin notes a proneness "to hasty physical action, precipitation and rash action. Injury."

If astrology is ever to become genuinely comparative—and predictive—at the geopolitical level, then analyses will have to be carried out with at least this much complexity. But even so, without knowledge of Indonesia's cultural, social and economic conditions, who would predict a catastrophe of such unprecedented magnitude? There is, though, the prediction of King Djojobojo, "the Nostradamus of the Javanese," who lived during the 14th century.

Figure 3:



Inner wheel

Indonesia achieves Independence

00:00 AM ST

28th December 1949

Jakarta, Indonesia

Outer wheel

PKI headquarters

attacked & burned

8th October 1965

Jakarta, Indonesia

The King foresaw that after a long period of subjection to a white race, the Javanese would be freed after a yellow race drives away the white race. Then Java will be ruled by a man graced by *sakti*. After twenty years this man will lose his *sakti* and then will come a time of madness in which Java will experience upheavals of such intensity that the population will be reduced to half its previous number, the Chinese will be beaten into a stupor and the white race will be reduced to a pair. After the time of madness, will emerge a new man with *sakti* and a prince of justice whose rule will set the beginnings of a new era of peace, justice and prosperity for the people of Java.

We are not told whether the King used astrological means to arrive at this insight, nor is any attempt made to explain how current conditions under the reign of President Suharto might represent the beginnings of the glad new era foreseen.

IF THE PARALLELISM between the fates of the Chinese¹ and Indonesian Communist Parties were not interesting enough, more striking yet are the astrological affinities between the era of Hung Hsiu-ch'üan, the Taiping revolutionary of the 1850s, and that of Mao Tse-tung, the bureaucratic revolutionary of the 1960s. In a previous article² we dwelt at some length upon the career of Hung, as he acted out a ♀-♄ fantasy in the wake of a ♁ ♂ ♀. But now, by virtue of astrological insight, we can make a linkage with the succeeding ♁ ♂ ♀, when Mao Tse-tung launched the GPCR, seeking in the throes of his own ♀-♄ fantasy to eradicate class privilege once and for all from China. Between these two eras there is a repetition, not only of the mood of the times, symbolized by the ♁ ♂ ♀, but also of the leader's own ego inflation, represented by the transit of ♀ opposing natal ♄.

When a sequence of events is so faithfully mirrored across the gulf of decades, both at the political and the personal levels, we can reasonably assume that little change was effected in the first instance. Although normalcy and calm were restored on the surface, the system actually remained perturbed and unstable. In this way, astrology can deepen our understanding of historical dynamics. But what we have also gained through this exercise is an opening onto another realm, a subtle realm, at once an archive and a womb, where ancient grudges and fresh beginnings are harbored, against the time when the people will again be galvanized, for better or worse, by a great vision.

Very often, the practice of astrology seems dry and perfunctory in its careful documentation of the continuity between micro and macrocosms. This labor, however, is only a necessary preliminary to the evocation of mystery. Through tedium, we accumulate merit; and then at some point a door opens. What we glimpse then is the most precious gift of this Work.



¹ *Considerations XVIII: 1*

² *Considerations XV: 2*

Let's Consider

Ed Dearborn writes:

I enjoy each copy of *Considerations* but was really excited with the article on China by Douglas W. Smith. Even the concept of the either separate or intermingling roles of Party, State and/or Potentate *seems to be a new approach* for astrological judgments. Very Good! Smith deserves *much credit* for both the idea and his substantiating article.

—Norwood, Pennsylvania

Sylvia Jean Smith writes:

I don't write often enough to tell you what a great publication *Considerations* is but, without fail, each issue that arrives in my mail-box is by far the best of all the astro-publications I subscribe to—and I mean that about each and every issue you produce.

This most recent issue, from cover to cover, was exceptional! I admit, time doesn't always permit a "sit-down and read from beginning to end", but with the weather as it has been, a comfy chair with a good journal worked for me.

I went to Denis Saunders first, as he is a favorite of mine, his astrology is impeccable and so thorough, and there are always some "gems" for me no matter what he writes about. I am glad that he covered the trial of Bruno Hauptmann (the Lindbergh kidnapping), for from my readings I had felt that he may well have been innocent.

Martin Lipson wrote an exceptional article on the Westray Mining Disaster, and his use of the cycle charts to link events was very well done. I often do this with my eclipses, but he has illustrated beautifully how orderly the universe is really running, and that one thing traces to another if we will have the patience to follow the obvious trail.

Douglas W. Smith's article about China gives me some excellent background on a current interest, as I am sure others will also appreciate.

The Horary of Ruth Baker, and Barbara Koval's electional article, (previously missed by me, so thanks for reprinting!)—plus Alexander Marr's work, are appreciated. Also, the excellent account by Virginia Reyer about Ira Einhorn.

Last, but certainly not least—your terrific article and demonstration of Ross Harvey's Life-span revolution. Although I consider myself to be "mathematically challenged", I have hope of learning how to do this. Can you produce another in a future issue, or re-print a past example by Harvey?

Thank you. An exceptionally good issue!

—Ottawa, Canada

Avatars of the Zodiac

Patrice Guinard¹

"The egg of Amma was closed, but made of four parts called 'clavicules,' themselves ovoid and joined as if they had extruded one from the others. Amma is four joined clavicules; it is only these four clavicles."

—Marcel Griaule & Germaine Dieterlen, *Le renard pale*



THE ORIGINS OF THE ZODIAC: the pre-Zodiacal Stage

The inhabitants of Mesopotamia were not the first to observe the heavenly bodies and define portions of the heavens in the celestial expanses, responding to certain regularities and certain rhythms and occupied by objects called stars. Neolithic people had their own astronomy, as likely did those who preceded them. What characterized the Mesopotamians, however, was that they created an astrology very much like our own on the basis of those observations, and that astrology has been transmitted to us, however badly it may have survived the passage of time. This is not the place to discuss the many *proto-astrological* forms that may have existed among Neolithic and Paleolithic peoples.

The observation of the stars and their grouping into constellations is attested from 2400 BCE at Ebla (in what is today Syria): the rising of the constellation of the Pleiades coincided at that time with the vernal equinox. And around 2000 BCE, further to the west in Mari, the rising of Arcturus marked the beginning of the harvest. There existed an established, learned form of astrology from the beginning of the first Akkadian empire, founded by the Semite Sharrum-kin (2334-2279 BCE), known under the name of Sargon. His grandson, Naram-Sin (2254-2218 BCE), "He Who Is Beloved of Sin," i.e. of the moon god, was his inspired inheritor. These first recorded astronomical observations are also attested for the same period by the Neoplatonic Simplicius in Chapter XI of his *Commentary on the Treatise on the Heavens by Aristotle*.

The stellar constellations served as benchmarks for the diverse activities of social life. They are known under numerous transformations during the progress of observations, and also as rival interpretations between competing schools. A list of constellations dating from about 1300 BCE from the Hittite city of Boghaz-Köi (in present-day Turkey) already contains almost all the constellations that would later become "Zodiacal,"

¹ translation: Matyas Becvarov

with the exception of Ω and $\simeq$.

The sixth section of the first tablet of the series MUL.APIN (the famous Babylonian treatise of uranography as well as the first catalogue of the known stars) in its primary exemplar BM 86378 (British Museum) dating from 687 BCE is a copy of a compilation made a few decades earlier. It gives the names of 16 or 17 constellations traversed by the $\mathcal{D}$, the $\odot$ and the other planets: MUL.MUL ("stars-stars" in Sumerian, that is to say, the Pleiades, part of the constellation of $\mathcal{O}$), GUD.AN.NA (the celestial Bull, equivalent to a more southerly portion of $\mathcal{O}$), SIBA.ZI.AN.NA (the faithful celestial shepherd, Orion), SHU.GI (the old man, which we know as the constellation Perseus), GAM (the broken staff, or Auriga), MASH.TAB.BA.GAL.GAL (the great twins, equivalent to Π), AL.LUL (the crab, or $\mathcal{C}$), UR.GU.LA (the giant dog, i.e. Ω), AB.SIN (the ear of barley, or Spica, in the constellation of $\mathcal{M}$), zi-ba-ni-tum (one notices here the Akkadian name, no longer a Sumerian one, equivalent to the constellation $\simeq$), GIR.TAB ($\mathcal{M}$), PA.BIL.SAG ($\mathcal{X}$), SHUHUR.MASH (the sea-goat, i.e. $\mathcal{D}$), GU.LA (the giant, equivalent to $\mathcal{W}$), zibbati SIM.MAH and A-nu-ni-tum (the tail of the great swallow and the fish, covering the constellation of $\mathcal{H}$), LU.HUN.GA (the laborer, i.e. $\mathcal{T}$).²

In this pre-Zodiacal stage one finds the twelve signs/constellations of the future Zodiac, with the addition of the constellations of the Pleiades (part of the modern $\mathcal{O}$), Orion, Perseus, Auriga and "The Swallow" (part of the modern $\mathcal{H}$). The Babylonian images and names of the Zodiacal constellations, with the sole exception of $\mathcal{T}$, were taken over wholesale by Greek astronomers. These lunar stations, in their origin solar Zodiacal signs, include the constellations situated outside the ecliptic (by reason of the inclination of the lunar orbit), and they came later to be omitted in the reorganization of the Zodiac.

A list dating from a later, Neo-Assyrian epoch (Berlin, Archeological Museum, VAT 7851) includes only 14 constellations: Perseus and Auriga have disappeared, and the swallow's tails have been grouped with another constellation called DIL.GAN (the Whale).

The appearance of the Zodiac composed of 12 equal signs has been dated from the middle of the 6th century BCE.³ In his recent work on the birth of astrology in Mesopotamia, Giovanni Pettinato reports the discovery of a tablet from the library of Sippar, unearthed not long ago by Iraqi archeologists: one finds in it, attested at about 600 BCE, a Zodiac

² Cf. Hermann Hunger and David Pingree, "MUL.APIN: an Astronomical Compendium in Cuneiform," Horn (Austria), *Archiv für Orientforschung* 24, 1989, p. 144; and also Bartel van der Waerden, *Science Awakening II: the Birth of Astronomy*, 1965; English rev. ed. Leyden, Noordhoff, 1974, p. 80.

³ Franz Boll, *Sphaera*, Leipzig, Teubner, 1903, p. 186.

divided into twelve sections.⁴ The twelve Zodiacal signs of 30° each, delimited on the ecliptic and without reference to the stellar constellations, are quite clearly attested in a tablet dating from 419 BCE. So it was during the 6th and 5th centuries BCE that the reforms of Babylonian astronomical and astrological conceptions of the heavens came into place, and were then passed to the Greeks, who about the same time invented metaphysics.

The appearance of the Zodiac does not necessarily include the usage of the astrological interpretations later attributed to the twelve Zodiacal signs when the stellar distribution came approximately to correspond to the months of the seasons. As Florisoone notes, quite appropriately: "Contrary to what one might think, the Zodiac was not an invention exclusively inspired by astrology, but also represents one of the first manifestations of the 'scientific' spirit and the birth of a true astronomy in Mesopotamia."⁵

The invention of the Zodiac is linked to the innovation of distribution along the ecliptic and solar lines, not only along that of the moon,⁶ as well as to a harmonization between the calendar, geometry and arithmetic. For Neugebauer, "The Zodiac was in fact nothing but a mathematical idealization necessary for calculation and used exclusively for that purpose."⁷ The invention of the Zodiac can be considered a "Cartesian revolution" in Babylonian astronomy, which also adopted a new system of distribution and from which Babylonian priests/astronomers/astrologers knew how to draw advantage. The practical function of the Zodiac and its definition as a band traversed by the planets was made possible because the Babylonians did not know the grave problems of eccentricity posed for modern astrology by the introduction of Pluto.

One might ask after the causes of this late appearance, since the astrological knowledge of the Babylonians made an introduction possible much earlier. It appears—paradoxically so—to have been the power of the religion and the astrological conceptions of the period that put the brakes on this innovation! Moreover, the new political situation (i.e., the fall of the Assyrian Empire and of Nineveh in 611 BCE, the capture of

⁴ Cf. Giovanni Pettinato, *La scrittura celeste (la nascita dell'astrologia in Mesopotamia)*, Milano, Arnoldo Mondadori, 1998, p. 96, and the review by Walid Al-Jadir, "Une bibliothèque et ses tablettes," in *Archaeologia*, 224, 1987. *Addenda March 2002*: This tablet, just published by Wayne Horowitz and F.N.H. Al-Rawi in *Iraq*, v. 63, 2001, concerns stars close to the zenith (*ziqpu*) and not the Zodiacal signs. (Many thanks to Hermann Hunger for pointing out this important point.)

⁵ André Florisoone, "Les origines chaldéennes du zodiaque," *Ciel et Terre*, 66, 1950, p. 263.

⁶ Cf. my text on the antediluvian kings, <http://cura.free.fr/12rois.html>

⁷ Otto Neugebauer, *Les Sciences exactes dans l'Antiquité*, New York, Dover, 1957; fr. trans. Pierre Souffrin, Actes Sud, 1990, p. 37.

Babylon by the Persians in 539 BCE) probably contributed to a freeing of research from its priestly domain. It is possible that the invention of the Zodiac was the work of independent thinkers, separated from the spheres of priestly power.

But what justifies the division of the Zodiac into twelve equal sections? Kepler pointed out the arbitrariness of this configuration and called into question any natural relationship between the elements (cf. *infra*) and the "triangles" formed by the Zodiacal signs. What is usually invoked as an explanation is the approximate synchronization of the lunar cycle within the year, as well as the relative arithmetical ease offered by use of twelve in the duodecimal division of the circle of 360° , and it is likely that these things may have induced astronomers of the period to favor the number twelve. However, the much earlier existence of the 12 months of the calendar and those of the predictions associated with them (particularly in the series of astrological predictions ENUMA ANU ENLIL—or more precisely, ENUMA ANU ENLIL EA—but also in other texts such as the "monthly" series IQQUR IPUSH) may have been a key factor in this development. So, even if the astrological meanings were assigned at a later date to the Zodiacal signs, *a matrix-based (and duodecimal) logic* existed long before the introduction of the astronomical Zodiac. And matrix-based reason, rather than "mathematical reason," must have presided at the birth of the astronomical Zodiac. The fact that the Zodiacal signs emerged from a relatively late selection from among the lunar constellations disqualifies the interpretation of the signs as based on the myths associated with those constellations, which also come from various epochs. The matrix-based nature of the Zodiacal structure requires the creation of a homogenous semantics, independent of these cultural variables.

*"Hic igitur deus et ratio, quae cuncta gubernat,
Ducit ab aetheris terrena animalia signis."
—Manilius, Astronomica, II 82-83*



THE ELEMENTAL ZODIAC & ITS DIFFICULTIES

The element-based Zodiac can be found in numberless second-hand modern treatises that swell the "astrology" section of bookshops, both general and specialized. This so-called "symbolical" Zodiac organizes the twelve Zodiacal signs, which are equal portions of a band of the heavens centered on the ecliptic and with a span of about 35° by virtue of the orbital inclination of $\mathbb{P}$, into a double series, *elemental and modal*. This supposedly "traditional" Zodiac is never called into question, and no one inquires regarding its origins or which astrologers or astrological schools of the past may have used it, and why.

The symbolical universe of the four elements does not impose itself, for example, on the author of the *Tetrabiblos*, and despite an allusion to

the Aristotelian theory of the four, and even five elements including the aether (*Tetrabiblos*, I.2), Ptolemy, when he defines the triangular association between the Zodiacal signs, takes care to mention only the masculine and feminine quality of the signs, but not their associations with the elements.⁸ The same is true of Manilius, but he increases *ad libitum* the criteria for grouping the Zodiacal signs, does not relate the elements to his Zodiacal triangulars, at least no more than does Dorotheus of Sidon or the Athenian Antiochos. Quite a fine "tradition," as it turns out, which happens not to exist anywhere! Moreover, Bouché-Leclercq, who amuses himself by cynically exposing what he considers to be frivolous astrological inventions, omits to mention in his *Astrologie grecque* the theory of elements applied to the Zodiacal signs.

Vettius Valens, the Alexandrian of Syrian origin, a contemporary of Ptolemy, seems to be the first to make mention of this assimilation of the Zodiacal trigons to those of the elements, with the qualification that for this author this usage implies nothing more than the implication that the semantics of the sign depend on the elements.⁹ To put it another way, the Zodiacal signs remain defined by characteristics inherited from mythology without any relation to the elements.

To my knowledge, we do not know the origin of this assimilation, nor of the association between elements and quadrants. It may be that these models originated at the crossroads that was Alexandria, and that two rival systems competed, one "Egyptian" and the other "Chaldean (in this matter as in numerous others), associating at some early stage the elements with the Zodiacal quadrants, according to astro-meteorological considerations (WATER rain, floods, AIR storms, FIRE drought, EARTH earthquakes) and according to seasonal variations in climate (humidity, heat, dryness, cold): in other words, an Egyptian system of FIRE-WATER-AIR-EARTH (marked by a rainy summer and the flooding of the Nile), which would have given birth to the "classical" system through attribution of the seasonal quality to the first sign of the season (♄ Fire, ♉ Water...) and to a generalization by means of the trigons, and a Babylonian system AIR-FIRE-EARTH-WATER (marked by a rainy winter) that can be found in the work of Paul of Alexandria.¹⁰

In the element-based Zodiac that we consider "classical", the twelve signs move from ♄ to ♃ according to a double series both elemental (Fire, Earth, Air, Water) and modal (cardinal, fixed, mutable). Hence,

⁸ Cf. Ptolemy, *Tetrabiblos*, I 18, ed.-tr. Frank Robins, London, William Heinemann, 1940; 1956, p. 82-87.

⁹ Cf. Vettius Valens, *The Anthology (Book I)*, tr. Robert Schmidt, Berkeley Springs, Golden Hind Press, 1993, p. 7-17 (I.2) and *The Anthology (Book II, Part 1)*, 1994, p. 1-2 (II.1).

¹⁰ For another possible scenario, cf. my text on the Eight Houses, <http://cura.free.fr/02domi2.html> (note 21), and <http://cura.free.fr/imago/02loci1.gif>.

with Υ are associated the attributes of Fire in cardinal mode, with ♈ Earth in fixed mode, with ♊ Air in mutable mode, with ♉ Earth in cardinal mode... Elements and Modes are defined by the following trivial qualities:

FIRE: combustion, expansion, animation
EARTH: heaviness, condensation, fixation
AIR: diffusion, dilatation, impregnation
WATER: absorption, dissolution, fluidity

CARDINAL: introduction
FIXED: stabilization
MUTABLE: distribution

The attributions of elemental and modal values to the Zodiacal signs brings forward, then, the tripartite and quadripartite groupings that supposed preceded them: for example, the "triangle" of Earth (♈ , ♊ , ♋) or the cardinal "cross" (♈ , ♉ , ♊ , ♋).

In this arrangement, it is the attribution of the elements to the Zodiacal quadrants and to the first signs of those quadrants, the "cardinal signs" that is retained, and which, by triangular extension, defines the elemental quality of the two other signs in the trigon. Springtime Fire and Υ extend to ♈ and ♊ ; summertime Water and ♉ extend to ♊ and ♋ ; autumnal Air and ♋ extend to ♋ and ♌ ; wintertime Earth and ♌ extend to ♌ and ♍ . Thus by following the logic of the arrangement and of the elemental qualities, the Zodiacal signs oppose each other along the axis of the equinoxes ($\Upsilon/\text{♌}$, $\text{♈}/\text{♋}$...) and the quadrants along the axis of the solstices (FIRE/WATER, AIR/EARTH), but never through the center.

The four elements are attested in Egyptian cosmology long before their integration at a later date into the astrological corpus; they were also conceptualized by Presocratic philosophers. With Phythagoras and his disciples, the elements figure as symbols of the Tetrad; in the thought of Empedocles, they are the protagonists of a cosmological cycle; increased, "roots of all things," full, immutable, eternal, material and endowed with consciousness, equal among themselves and in command of temporal cycles fixed by the order of destiny: "Along the course of the revolution, each of the elements takes its role: each one in its perishing transforms itself into the following and grows with the part fixed by destiny. They are thus the only ones with true being, and hence in their course, by mutual interchange, they become men and races of animals."¹¹

In Chapters 6 and 7 of the famous treatise *On the Nature of Man* (before 400 BCE), attributed by the Greeks to Hippocrytus or to his son-in-law Polybius, although the elements themselves are not mentioned, the

¹¹ Empedocles, in *Les Présocratiques*, ed. Jean-Paul Dumont, Paris, Gallimard, 1988, p. 385.

elemental qualities are associated with the four seasons and the four humors: ¹²

<i>Spring</i>	<i>Summer</i>	<i>Autumn</i>	<i>Winter</i>
Blood sanguine warm & wet	Yellow Bile choleric warm & dry	Black Bile melancholic cold & dry	Phlegm phlegmatic cold & humid

In the *Timaeus* Plato explains the necessity of supposing the existence of four elements, not only three, to constitute the body of the Universe: "If then there were a surface having no depth that was supposed to become the body of the Universe, a single midpoint would have sufficed to link the extremities and the center; but the Universe is solid in nature as suited it to be; so, with solids, it is never one, but always two midpoints that are necessary to harmonize them."¹³

Aristotle insists on the climactic characteristics on the elements and on the principle of their successive generation in a reversible cycle.¹⁴ However, if the cycle results in a naturalistic cosmology (from the earth to the heavens, passing through the hydro- and atmospheric layers), how then is one to explain the passage from Fire to Earth, and then how can one justify their circularity? More and more difficulties arise when one attempts to attribute an elemental value to each of the elements. In fact, if Fire is warm and Earth is dry, Air would be wet and Water cold (the solution proposed by Aristotle), or again, Water would be wet and Air cold (the solution of the Stoic Chrysippus).¹⁵

One can escape this dualism by attributing to each element a specific positive principle: *heat* is the principle of fire; for water, *fluidity* (its physical property) is preferable to wetness (which is more dependent upon meteorology); *solidity* (or density) would be the principle of Earth; *luminosity* (or clarity, or even transparency as with the Tibetans) would be the principle of Air.

Astrologers, prisoners of the climatic values associated with the elements, have been led to underestimate the double principle heat/wetness

¹² Cf. Raymond Klibansky, Erwin Panofsky & Fritz Saxl, *Saturne et la mélancolie*, London, 1964, French tr. Paris, Gallimard, 1989.

¹³ Plato, in *Oeuvres complètes*, French tr. by Léon Robin, Paris, Gallimard, 1950. p. 447.

¹⁴ Ptolemy, who attributes wetness to spring, heat to summer, dryness to autumn and cold to winter, essentially follows the "Babylonian" elemental schema (Air-Fire-Earth-Water) and the attributions of Aristotle. (Cf. Ptolemy, *Tetrabiblos*, ed.-tr. Frank Robbins, London, William Heinemann, 1940; 1956, p. 59.)

¹⁵ Cf. Aristotle, *De la génération et de la corruption* (II 3), ed.-tr. by Charles Mugler, Paris, Belles-Lettres, 1966, and Emile Bréhier, *Chrysippe et l'ancien stoïcisme*, Paris, P.U.F., 1951.

that has weighed heavily in classical astrology all the way up to Cardan, Kepler and Morin. The French astrologer Eustache Lenoble still retains heat and wetness as the two principles of the masculine and feminine respectively, which determine the nature of the Elements: "There are two principles of generation: heat and humidity; heat is the active quality, and humidity the passive."¹⁶

The idea of two generative principles is linked to a *sexualization* of the astrological factors (planets and signs), which forms the basis of all the mistakes in regard to the comprehension of the Tetrad, here subjected to a duality not native to it. Astrology, intrinsically non-dualist, cannot support such a dichotomy. The dualist aporia can be resolved in the following manner: if the "spring" signs or "FIRE" (to hold to the seasonal model, solar in nature, from the elemental Zodiac) are masculine and the "summer" signs or "WATER" are feminine; the "autumnal" signs or "AIR" are *hermaphroditic* signs, and the "hibernal" signs or "EARTH" would be "*asexual*" signs.

There are not two sexes in astrology, but rather *four psychic-astral sexes*, which is to say, *four modes of attractive sensibility*. The spring-times attract the hibernals, and vice versa; the summertimes seduce the autumnals, and vice versa, following the equinoxial axis. Hence the attractions are not between masculine and feminine, and between hermaphroditic and asexual, *but rather between masculine and asexual and between feminine and hermaphroditic*. The psychological consequences of this arrangement are important: the feminine can only love that which includes within it some part of femininity; masculinity has need neither of femininity nor of virility, but prefers a neutral terrain.

Elemental symbols	<i>FIRE</i>	<i>WATER</i>	<i>AIR</i>	<i>EARTH</i>
Cardinal signs	♈	♉	♊	♋
Climactic Qualities (Chrysippus)	Warm	Wet	Cold	Dry
Seasons	Spring	Summer	Autumn	Winter
States of matter	Plasma	Liquid	Gas	Solid
Material principle	Heat	Fluidity	Clarity	Density
Psychic sex	Masculine	Feminine	Hermaphrodite	Asexual

Two incompatible elemental systems competed in Hellenistic astrological circles, both of them attached to the seasonal Zodiac: the "Egyptian" system, also used by the Stoics, which is *symbolic* (FIRE-WARM, WATER-WET, AIR-COLD, EARTH-DRY), and the "Mesopotamian" sys-

¹⁶ Eustache Lenoble, *Uranie, ou les Tableaux des Philosophes*, 1694-1697; in: *Les Oeuvres de Mr Le Noble*, Tome XVII, Paris, Pierre Ribou, 1718, p. 212; partial new ed. by CURA, <http://cura.free.fr/101lenob.html>

tem, also Aristotelian (neo-Hippocratic), which is *physical* (AIR-WET, FIRE-WARM, EARTH-DRY, WATER-COLD). The Stoic organization seems to me better in alignment with the nature of elements that are no more than symbols. So we will keep the distribution of elements on the condition of understanding it as a symbolic paragon of the Tetrad. The Elements are symbols of the four states of matter (solid, liquid, gas, plasma), which is to say, they are material images of the Tetrad.

*"Tomorrow, man will have recognized in all things
the necessity of the Seasons, their Solstices
and their Equinoxes. But the Seasons will no
longer move forward without him."*

—André Faussurier, 1967



THE ASTRONOMICAL ZODIACS

Various modern-day attempts have sought to reconstruct the Zodiac according to more rigorous criteria. The Ptolemean Zodiac, like Ptolemy's system of planetaries, is founded on climatological criteria and has proven to be inadequate in the long run for the justification of differentiations between those two aspects.¹⁷

The Zodiac was designed at its inception as a means of astronomical distribution. The incline of the Earth's orbital plane around its axis in relation to its plane of revolution around the sun is its true baseline. An angle of 23°26' separates the plane of the celestial equator and the plane of the ecliptic. Their east and west intersections mark the Vernal Point (0° ♈) and its opposite (0° ♎). The solstice points (0° ♊ and 0° ♋) mark the maximum distance north and south of the sun in relation to the equatorial plane. Each of the four quadrants thus defined is subsequently divided into three equal parts on the ecliptic, that is to say, along the circle of traced by the sun in its apparent revolution around the Earth. This schema was devised in order to take into account the latitude of the planets and their variations in relation to the ecliptic.

The Zodiac in that definition is a solar reality, or better said, is helio-centered. Each sign could be defined as the specific moment of the transit of a given planet, projected upon the ecliptic and measured by its declination, i.e. by its height in relation to the plane of the celestial equator. This declination is zero at the beginning of ♈ and ♎, and is greater at the beginning of ♊ and ♋.

From 0° ♈ to 30° ♉, the increase of declination is positive (North).

From 0° ♊ to 30° ♋, the decrease of declination remains positive (North).

From 0° ♌ to 30° ♍, the decrease of declination becomes negative (South).

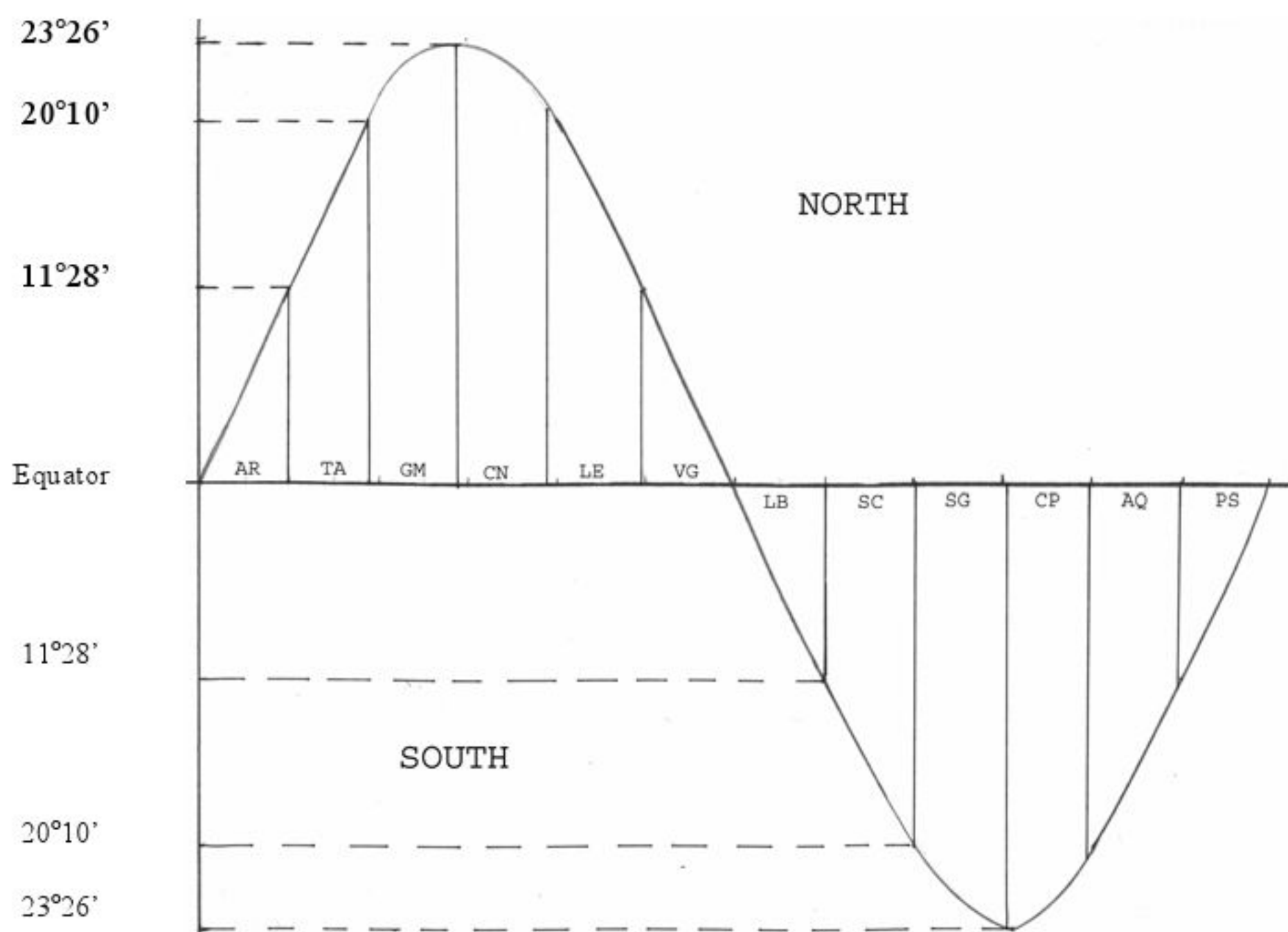
From 0° ♎ to 30° ♏, the increase of declination remains negative (South).

¹⁷ On the meteorological properties of the Zodiacal signs, cf. Ptolemy, *Tetrabiblos*, II 11, ed.-tr. Frank Robbins, London, William Heinemann, 1940; 1956, p. 200-205.

The sinusoidal wave at Figure 1 illustrates the four phases of the Zodiac based on the annual declinations of the $\odot$.¹⁸

Figure 1:

Annual Declination Cycle of the $\odot$



The declinations of the equinoctial signs (Υ , ♊ , ♋ , ♌) vary considerably (by $11^{\circ}28'$), those of the median signs (♍ , ♎ , ♏ , ♐) vary somewhat less (by $8^{\circ}42'$), and those of the solstitial signs (♑ , ♒ , ♓ , ♈) vary little (by $3^{\circ}16'$). This Zodiac is universal, regardless of the latitude of position or of being in the Northern or Southern Hemisphere. It is preferable to the seasonal solar Zodiac (the semantics of which depend heavily on the cycle of the seasons), and legitimizes the practice of Argentinian and Australian astrologers, who in general do not reverse the Zodiacal signs.¹⁹

For each planet one can imagine a similar Zodiac, with phases determined for the variation in declination, with $0^{\circ} \Upsilon$ and its opposite point defined by planetary nodes.

The quadripartition of a *natural solar Zodiac*, in relation to the point of observation, was not unknown by the Greeks; the astronomer Gemi-

¹⁸ This schema appears, for example, in the work of Wilhelm Hartmann and Friedrich Siegrün, *Die Hamburger Astrologenschule*, Leipzig [~1925], p. 7.

¹⁹ Cf. for example Darrelyn Gunzburg (dir.): *Under Capricorn (An Anthology of Australian Astrology)*, Welland, Federation of Australian Astrologers, 1989, and José Garaña, *Caracteres y destinos según la astrología magistral*, Buenos Aires, Kier, 1946.

nos of Rhodes notes two centuries before Ptolemy that the difference in duration between the days and the nights is positive for six signs, negative for the other six, and that there is an increase in the duration of the days for six signs and a decrease for the other six: "Moreover, the increase of the days and nights is not equal in all the signs. Near the solstitial points it is very small.... At the point of the equinoxes, on the other hand, the increase of the days is important."²⁰

This schema can be generalized for the ensemble of the planets, and each local Zodiac organizes its signs according to the *annual variations of the diurnal and nocturnal arcs* of the planet in question. Hence, at a given moment and for a given geographic latitude, for each planet, there exists a specific relationship between the duration of its diurnal arc (the length of its presence above the horizon) and that of its nocturnal arc (the duration of its presence below the horizon). So at Paris, the ☉ has a diurnal arc of about 12 hours on 20 March, about 16 hours on 22 June, about 12 hours on 23 September and 8 hours on 21 December, the date on which the diurnal arc gains precedence again over the nocturnal arc and which the Romans celebrated as the festival of the Invincible Sun (Sol invictus).

At the equinoxes solar diurnal and nocturnal arcs become equal, at the summer solstice the diurnal arc attains its maximum and at the winter solstice it reaches its minimum. The sinusoidal wave at Figure 2 illustrates the four phases of a Zodiac based on these annual differences between the diurnal and nocturnal solar arcs at Paris.

From 0° ♐ to 30° ♒, increase of the dominant diurnal arc.

From 0° ☊ to 30° ♎, decrease of the dominant diurnal arc.

From 0° ♋ to 30° ♏, decrease of the recessive diurnal arc.

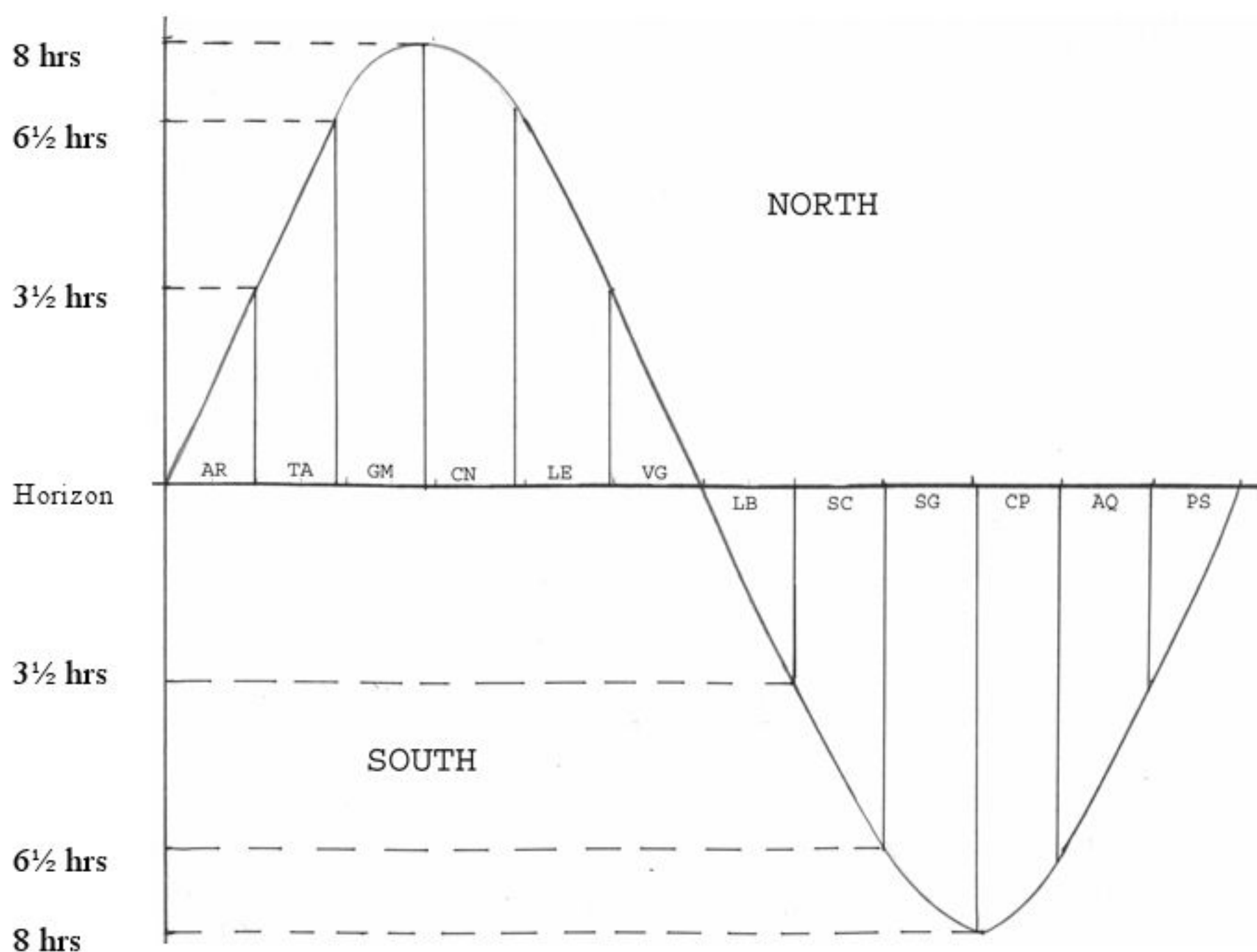
From 0° ♌ to 30° ♍, increase of the recessive diurnal arc.

This local Zodiac can be called "photo-periodic" (Nicola) in reference to the presence or absence of the luminary source above or below the horizon. Light, solar and direct, or planetary and refracted, is the criterion retained by reason of its regularity, contrary to the inconsistency of criteria meteorological in nature, like that of heat.²¹ The vicissitudes of

²⁰ Geminus, *Introduction aux phénomènes*, VI 29-33, ed.-tr. Germaine Aujac, Paris, Belles Lettres, 1975.

²¹ The local Zodiac of the diurnal and nocturnal arcs does not dismiss the problem of charts drawn up for births in the Southern Hemisphere, or exactly on the Equator. In fact, at 4,000 m. altitude, in the Bolivian capital of La Paz, in the middle of August it is the dead of winter, raw and cold. If astrological interpretation by the seasonal solar Zodiac becomes obsolete, there still remains the issue of justifying the inversion of effects of the positive or negative values of the arcs south of the Equator. Renaissance astrologers already tackled the problem, such as Christopher Heydon, or the Mexican Enrico Martinez (ca. 1555-1632), who

Figure 2: Diurnal & Nocturnal Daylight Differences, Paris



"classical" astrology derive precisely from its servitude to climatic considerations, beginning with Ptolemy, and Kepler himself did not succeed in changing much on that account. In point of fact, light is nothing more than the distributable testimony, the visible trace of an active source that remains to this day elusive to experimental measure. "Light, an evident part of the solar spectrum, can only be the visible scale of vaster influences for whose periodicities it serves as a signal."²²

Like the Zodiac based on declinations, the local Zodiac can be adapted to each planet and varied in function of its inclination on the orbital plane of the planet in question around the sun. Hence, the diurnal arc of a planet can be effectuated at night (during the solar diurnal arc). The Zodiacs of each planet can be superimposed in the chart, which unifies, for example, a hibernal by the ☉ to an "estival" by ☿. Local planetary Zodiacs are topocentric modulations of Zodiacs based on declinations.

Note: before reading the next section, I ask the reader to peruse my text dealing with Pavlovian reflexology: <http://cura.free.fr/16pavlov.html>

questioned the application of the solar seasonal Zodiac in southern locations because of the fact that the seasons are inverted in the Southern Hemisphere (in: *Repertorio de los tiempos*, México, 1606, p. 24-25).

²² Jean-Pierre Nicola, *La condition solaire*, Paris, Éditions Traditionnelles, 1965; 1976, p. 38.

"Man possesses a firmament particular to each one,
which is like the external one and has the same
constellation (...) It is the Inner Firmament with its
planets that acts: the Outer Firmament serves only
to demonstrate and indicate the inner one."
—Paracelsus, *Colica*



THE REFLEXOLOGICAL ZODIAC

The Zodiac obeys a general dynamic that embraces all processes, be they biological or cultural: the generation and expansion of a first impetus, followed by a phase of infolding and resistance, then one of balance, followed in turn by a period of purification and cristallization. These four successive phases can be found in art, thought or literature, in geology or embryology.²³

The astronomical Zodiacs all have the same skeleton: a differentiation based on four distinct phases (equivalent to the seasons in the annual solar cycle) and on three quantitative modalities (with a maximal variation for the solsticial signs and a minimal one for the equinoctial signs). The reflexological Zodiac, from the mind of the astrologer Nicola and based on the work of Pavlov,²⁴ gives testimony to the temporal integration and structural crystallization by the nervous system of differences in declination and of relations of duration among the diurnal and nocturnal arcs in external, astronomical Zodiacs.

The physiological processes made evident by the Russian scientist are here redefined as distinct phases of a cyclical process. This is not to say that physiology is founded on astrology: it is rather the case that astrology, in its need for an initial hypothesis for the integration of planetary rhythms and their progressive crystallization by the cyclical return of specific phases,²⁵ is in a position to propose a model for the *physiological variability* and the existence of *different nervous types* which are observed experimentally.

The twelve types of nervous system organized according to the variability of excitability with regard to its four forms and three successive phases, are isomorphic to the cycle of the twelve signs, ordered in Zodiacal quadrants according to the three successive foci of these quadrants.

²³ Cf. for example the distribution by category of the Greek authors in the work of Philippe Brunet, professor of Greek at the University of Tours and a reader of my text "Décades philosophales": in: *La Naissance de la littérature dans la Grèce ancienne*, Paris, Librairie Générale Française (Livre de Poche), 1997, p. 192.

²⁴ Cf. my text "Corrélations physiologiques: La Réflexologie de Pavlov," <http://cura.free.fr/16pavlov.html> (Jan. 2002)

²⁵ Cf. the portion of my thesis: "Le thème natal."

The diurnal arc of a planet is a specific signal for excitation or activation; the nocturnal arc signals inhibition. To put it another way, the diurnal arc is a positive stimulus, the nocturnal one a negative stimulus. A difference of positive duration between the diurnal and nocturnal arcs leads to a process of excitation, a negative difference favors the process of inhibition. (In the same way, a positive planetary declination stimulates, a negative declination—South—inhibits.)

It should be noted as well that the increase (or augmentation of duration) of the relationship between the diurnal and nocturnal arcs implies an increase in the duration of the stimulus, and hence a greater rapidity of the responses. By the inverse, its decrease implies greater inertia. (Likewise, an increase in planetary declination adds to the speed of the processes, a decrease to their slowness.)

The four cycles of the natural astronomical cycle, then, each have their neuro-physiological correspondent:

$\mathcal{T}, \mathcal{O}, \mathcal{II} = \text{RAPIDITY OF EXCITATION}$

- Difference of positive duration between the diurnal and nocturnal arcs (and positive planetary declination) = EXCITATION
- Increase (or augmentation of duration) of the relationship between the diurnal and nocturnal arcs (and increase in planetary declination) = SPEED

$\mathcal{Q}, \mathcal{Q}, \mathcal{III} = \text{SLOWNESS OF EXCITATION}$

- Difference of positive duration between the diurnal and nocturnal arcs (and positive planetary declination) = EXCITATION
- Decrease (or reduction of duration) in the relationship between the diurnal and nocturnal arcs (and decrease of planetary declination) = SLOWNESS

$\mathcal{N}, \mathcal{III}, \mathcal{X} = \text{SLOWNESS OF INHIBITION}$

- Difference in the negative duration between the diurnal and nocturnal arcs (and negative planetary declination) = INHIBITION
- Decrease (or reduction of duration) in the relationship between the diurnal and nocturnal arcs (and reduction of planetary declination) = SLOWNESS

$\mathcal{Z}, \mathcal{X}, \mathcal{H} = \text{RAPIDITY OF INHIBITION}$

- Difference of negative duration between the diurnal and nocturnal arcs (and negative planetary declination) = INHIBITION
- Increase (or augmentation of duration) in the relationship between the diurnal and nocturnal arcs (and augmentation of planetary declination) = RAPIDITY

To continue along the lines of a solar Zodiac: in the springtime the days are longer than the nights and they increase yet more (RAPIDITY OF EXCITATION); in the summertime they are still longer than the nights but decrease in length (SLOWNESS OF EXCITATION); in autumn they are shorter than the night and decrease yet more (SLOWNESS OF INHI-

BITION); in winter they are still shorter but increase in length (RAPIDITY OF INHIBITION).

Globally speaking, in spring and autumn the increase of the dominant arc (diurnal or nocturnal), i.e. the augmentation of duration on the part of the stimulus (be it positive or negative) implies an amplification of the process of excitation (be it natural or temporal) and the development of three Pavlovian phases of irradiation associated with them. The decrease in winter and summer of the dominant arc induces an amplification of the process of inhibition (be it protective or extinctive) and the development of an inverse irradiation.

The equinoctal signs bring about a relationship of minimal duration between the arcs, and the solstitial signs a relationship of maximum duration. Stimulus, or excitation, evolves from the equinoctal toward the solstitial, in other words, it becomes larger, and it irradiates in point of fact. Inversely, inhibition of either protective or extinctive nature draws in upon itself and closes up in the passage between the solstitial and the equinoctal, which is in accordance with its nature.²⁶

The grouping of the equinoctal, solstitial and median signs according to the duration of the arcs introduces a new differentiation into the very center of each process.

- The EQUINOCTAL signs have a weak declination (and a weak relation of duration between the arcs) = POLARIZATION (equalizing phase).
- The MEDIAN signs have an average declination (and an average relation of duration between the arcs) = COMPOSITION (paradoxical phase).
- The SOLSTICIAL signs have a strong declination (and a maximal relation of duration between the arcs) = TOTALIZATION (ultra-paradoxical phase).

In addition, there results from the concentration of the process at the center of each phase (i.e., at the level of the median signs) a phenomenon of induction, or, to put it another way, a peripheral zone of inhibition (or excitation) around the concentrated core of excitation (or of inhibition), which is to my knowledge *the only "justification" of a neurophysiological nature for a ternary division of the Zodiacal quadrants*. In fact, astrologers are usually incapable of justifying the duodecimal division of the Zodiac. Why not have just four signs, or eight, or any multiple of the number four? Only the physiological analogy is capable of furnishing a point of departure for a comprehensive explanation of the development of the Zodiacal cycle in twelve successive phases. We know

²⁶ The ternary grouping of the Zodiacal signs (equinoctal, median, solstitial) completes and illuminates their classical ternary arrangement (cardinal, fixed, mutable); in fact, it is the cardinal signs that "introduce" the quadrants and the forms of excitability associated with them

that Kepler, who needed guarantees but overlooked this one, decided to throw out the baby of the astrological Zodiac with the bathwater.

The following physiological correlations emerge as applicable to the twelve Zodiacal signs:

- ⌈ natural excitation (= rapidity of excitation), polarization.
- ⌋ concentrated natural excitation, natural inhibition (by induction), composition.
- ⌈ natural excitation (= rapidity of excitation), totalization.
- ⌋ protective inhibition (= slowness of excitation), totalization.
- ⌋ concentrated protective inhibition, slowed or partial excitation (by induction), composition.
- ⌈ protective inhibition (= slowness of excitation), polarization.
- ⌋ temporal excitation (= slowness of inhibition), polarization.
- ⌈ concentrated temporal excitation, differential inhibition (by induction), composition.
- ⌋ temporal excitation (= slowness of inhibition), totalization.
- ⌋ extinctive inhibition (= rapidity of inhibition), totalization.
- ⌋ concentrated extinctive inhibition, recreative excitation (by induction), composition.
- ⌈ extinctive inhibition (= rapidity of inhibition), polarization.

Each sign of the Zodiac is defined by a form of excitability and by a principle that illustrates its phase of irradiation. The *quality* of the processes of excitation and inhibition relates to the astronomical signal in its composite (the average distance between the diurnal and nocturnal arcs; the phases translate a certain evolution on the part of the process (a specific relationship between the respective durations of the arcs). *This physiological canvas legitimizes the body of meanings attributed empirically to the Zodiacal signs.* The reflexological Zodiac gives a legitimate basis to the establishment of a *physio-semiological* Zodiac that subsumes the various semantic strata that have come into being over the course of its history.

In fact, the Zodiacal semantics of contemporary astrology are reducible to one or another of the following four cultural models, *all obsolete*:

The *mythical Zodiac*, which makes no sense because the names and the myths attributed to the Zodiacal constellations were in place well before the appearance of the Zodiac itself, and stem from a decidedly "a-Zodiacal" context.

The *figurative Zodiac*, whose meanings depend on the tracing of the figures of the constellations and their emblems, in close dependance on the former, and this model is recommended by the most ignorant and superstitious fringe elements of the astrological milieu.

The *elemental Zodiac*, developed late in the game and not very successfully, with its connective associations related to meteorology or climate, which have never resulted in a coherent system (cf. *supra*).

The *seasonal Zodiac*, sometimes closely linked to the elemental Zo-

diac, which puts forward vague associations linked to the solar cycle, and which in strict terms has no meaning for the other planets of the solar system.

The schema that I have proposed above differs substantially from that developed in 1965 by the astrologer Jean-Pierre Nicola.²⁷ His reading—a partial one—of Pavlov led him to establish different correspondances. I have taken from certain texts by that author (working from the original, by the way), a certain number of blunders that disfigure his schema and which, as a result, weigh heavily on the interpretations to be given to the Zodiacal signs.

1. Nicola is unaware of the four modes of conditional excitation, *all "associative,"* particularly the trace reflex and the temporal reflex, observed by Pavlov in his *Lessons*: "Pavlov never pushed his thought to the point of identifying and naming four functions of excitation."²⁸ Oh, but he did!²⁹
2. Nicola dissociates in his analyses the diurnal and nocturnal planetary arcs as though they were not part of a single process. What results is an

²⁷ A comparison with the schema of Nicola (in *Pour une astrologie moderne*, Paris, Le Seuil, 1977, p. 121-122) may be useful. The principal differences are underlined.

⌈: natural excitation, rapidity of excitation, sense of contraries.

⌋: concentrated natural excitation (rapidity of excitation), natural inhibition (by induction), sense of composition.

⌈: natural excitation, rapidity of execution, sense of synthesis.

⌋: inhibition for protection, slowness of excitation, sense of contraries.

⌋: concentrated protective inhibition, slowness of excitation, unblocking excitation (by induction), sense of composition.

⌋: inhibition for protection, slowness of excitation, sense of contraries.

⌋: associative excitation, rapidity of inhibition, sense of contraries.

⌋: concentrated associative excitation (rapidity of inhibition), differential inhibition (by induction), sense of composition.

⌋: associative excitation, rapidity of inhibition, sense of synthesis.

⌋: extinctive inhibition, slowness of inhibition, sense of synthesis.

⌋: concentrated extinctive inhibition (slowness of inhibition), re-creative excitation (by induction), sense of composition.

⌋: extinctive inhibition, slowness of inhibition, sense of contraries.

²⁸ Jean-Pierre Nicola, *La condition solaire*, p. 47

²⁹ The surprising thing here is not so much Nicola's ignorance of these texts, which are, it is true, rather inaccessible for those who do not frequent research libraries, nor is it his obstinacy in refusing to take them into account despite several attempts on my part to point them out to him, nor even the scant interest in documented research and the absence of intellectual probity commonplace among astrologers, a flock numbering some few hundred who have been trained for the last thirty years in conditionalist jargon. What is surprising is their disinterest in reflexology itself, or rather, in materials whose purpose is at least to call into question "conditionalism" (if not astrology itself), by which means this model of the Zodiac may succeed in having some type of future.

artificial separation between the "strong" pole and the "weak" pole in the analysis of signs according to the taking into account of one arc or the other. Now, "weakness" is not due to a supposed "recessive pole" of the sign itself, assimilated to the "dominant pole" of the complementary sign, but rather to the exacerbation of the one and only form of excitability proper to the sign under consideration. So a "weak" $\square$ does not languish in an inertia of inhibition like a weak $\mathbb{H}$, but rather in an excess of excitation, which offers the possibility of a creative adaptation according to the possibilities offered by the environment. There is no such thing as weakness in itself—of which Proust serves as an example in Nicola's opinion³⁰—but rather there is maladaptation, or at times "over-adaptation" to the conditions of the environment.

3. In his descriptions Nicola separates the mobility of the processes and the different forms of conditional reflex without realizing that it is a question here of two sides of the same coin. He does not understand that natural excitation and rapidity of excitation are *one and the same phenomenon*, just as are protective inhibition and slowness of excitation, temporal excitation and slowness of inhibition, extinctive inhibition and rapidity of inhibition. Here again the dualization of reflexological contents leads unnecessarily to a rendering complex of one's analytical tools.
4. Finally, and foremost, Nicola has a tendency to identify the mobility of the process with what he calls its "force," from which arises *his confusion of rapidity and slowness of inhibition in the autumn and winter quadrants*. The equinoxes permutate excitation into inhibition, and the solstices transform rapidity into slowness, as it appears in the astronomical Zodiacal wave forms (cf. *supra*). How could the "quick inhibited" of Nicola (which has the ability to retract itself quickly) be characterized by a mode of excitation? How could the "slow inhibited"—supposedly hibernal—take on the characteristics of extinctive inhibition? Slow inhibition must necessarily stand in some relation to a function of excitation, the temporal excitation of the autumn, as rapid inhibition must stand in relation to a function of inhibition. Nicola links, with good reason, rapidity of inhibition and the Jungian function of "thought," and slowness of inhibition he associates with "intuition," which then constrains him to make thinkers of $\triangle$, $\mathbb{M}$ and $\times$ and to assign intuition to the hibernal signs, which contravenes astrological observation even at the most trivial level.³¹

³⁰ "Unadapted $\odot$ type, marked equally by egocentrism, rumination on the past, differentiating inactivity crossed by objective reality, a surimpressionist style, stereotypicalness." (in *La condition solaire*, p. 121). In short, an entire program for exegesis on *Temps perdu*!

³¹ The astrologer is in fact trapped by Jungian typology that opposes Thought to Sentiment and Intuition to Sensation along a central symmetry whose oppositions it reproduces by axial symmetry. But nothing justifies the assumption that the Jungian division into four has any secure basis, other than the idiosyncrasy of its author (cf. below in my thesis: "Analyse comparative de diverses typologies 'para-astrologiques'").